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THE

# NETTI-PAKARANA

*of Kaccāyana*

WITH

EXTRACTS FROM DHAMMAPĀLA'S  
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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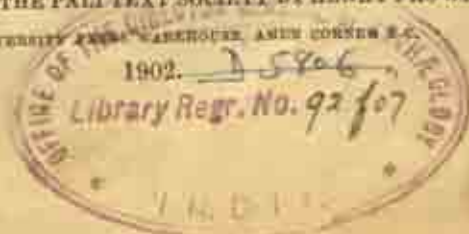
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## ABBREVIATIONS<sup>1</sup>.

### 1. Canonical Books.

- A. — *Āṅguttara-Nikāya*.  
B. — *Buddhavamsa*.  
C. — *Cariya-Piṭaka*.  
D. — *Dīgha-Nikāya*.  
Dhp. — *Dhammapada*.  
Dh. S. — *Dhamma-Saṅgaṇi*.  
It. — *Itivuttaka*.  
Jāt. — *Jātaka*.  
Kh. P. — *Khuddaka-Pāṭha*.  
K. V. — *Katha-Vatthu*.  
M. — *Majjhima-Nikāya*.  
M. P. S. — *Mahā-Parinibbāna-Sutta*.  
P. P. — *Paggala-Paṇṇatti*.  
P. V. — *Peta-Vatthu*.  
S. — *Samyutta-Nikāya*.  
S. N. — *Sutta-Nipāta*.  
Thag. — *Thera-Gāthā*.  
Thīg. — *Theri-Gāthā*.  
Ud. — *Udāna*.  
Vin. — *Vinaya*.  
V. V. — *Vimāna-Vatthu*.

### 2. Other Books.

- Aal. — *Attha-Sālinī*.  
K. V. A. — *Katha-Vatthu-Atthakathā*.  
G. V. — *Gandha-Vamsa*.  
Jin. — *Jinalampkāra*.  
Dhp. A. — *Dhammapada-Atthakathā*.  
Dip. — *Dīpavamsa*.  
Man. — *Manoratha-Pūraṇi*.

<sup>1</sup> For Pāli books, read the suggestions by Professor Rhys Davids in *J. P. T. S.* 1896, p. 102 seq.

- Mil. — Milinda-Pañha.  
 Nett. — Netti-Pakaraṇa.  
 Nett. A. — Netti-Pakaraṇa-Aṭṭhakathā.  
 Peṭ. — Peṭakopadesa.  
 Sad. S. — Saddhamma-Saṃgaha.  
 Sās. — Sāsana-Vamsa.  
 Sum. — Sumaṅgala-Vilāsinī.  
 Vis. M. — Visuddhi-Magga.  
 Lal. — Lalitavistara.  
 Mhv. — Mahāvastu.  
 MBh. — Mahābhārata.  
 S. B. E. — Sacred Books of the East.  
 J. P. T. S. — Journal of the Pali Text Society.  
 J. R. A. S. — Journal of the Royal Asiatic Society.  
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
- 

## CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add *sukhasaññā* after *suhhasaññā*.  
 p. 11, l. 6 fr. b. read *sukke*.  
 p. 13, l. 12 fr. b. delete the full stop after *ti*.  
 p. 20, l. 13 fr. b. cp. A. II, p. 210.  
 p. 38, l. 5 fr. t. put a full stop after *pahiyyati*.  
 p. 64, l. 3 fr. t. join *adhipaññā* and *sikkhā*.  
 p. 128, l. 1 fr. t. read *saṃkilesabbhāgiyaṃ*.  
 p. 194, l. 6 fr. t. separate *nayanti* and *tāyā*.
-

## INTRODUCTION.

The *Netti-pakaraya*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading', to wit

\* For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tapparisa*-compounds, e. g. in *bhavanetti*, *ahāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *balubbhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the *Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *ahāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. 9a, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanāyamasamatthā taṇhā-rajju*. *Ahāranetti*, which is known to me only from It. p. 37 (*ahāranettippabbhavaṃ*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *ayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dhammanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as



to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa<sup>1</sup>. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text<sup>2</sup> which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahakaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary<sup>3</sup> and in the Sub-Commentary<sup>4</sup> (*ṭīkā*) to the *Netti*. Moreover, the name of Mahakaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary<sup>5</sup> we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Sikṣasamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrim* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. <sup>1</sup> Sum. I, p. 17; Asl. p. 18. <sup>2</sup> See p. 193.

<sup>3</sup> See p. X. <sup>4</sup> The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakaraṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvraṇṇa*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. <sup>5</sup> See p. 194.

v. 3 of the *Saṃgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsana-vamsadīpa* ('Lamp of the history of the Doctrine') by the Thera *Vimalasāra*, who completed his poem A. B. 2423 (A. D. 1880)<sup>1</sup>. In v. 1193 of it a Commentary on the *Netti*<sup>2</sup> is ascribed to *Dhammapāla*, and this *Dhammapāla* is stated to have written seven other commentaries, viz. on *Ud.*, *It.*, *C.*, *Thag.* and *Thig.*, *V.V.* and *P.V.* Here-with agrees the *Sāsana-vamsa*<sup>3</sup>, a prose work compiled by the Burmese *Pañṇasāmi* in 1861 A. D.<sup>4</sup>. Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera *Mahāsīlavamsa* in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*<sup>5</sup>. We now turn to the *Gandhavaṃsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that *Dhammapāla* wrote his commentary on the *Netti*, termed a work of *Mahākaccāyana*<sup>6</sup>, at the request of the Thera *Dham-*

<sup>1</sup> Published at Colombo A. B. 2424, but not for sale.

<sup>2</sup> *Nettiyaṭṭhakathā cāpi etā aṭṭhatthavappanā*  
*Acariya-Dhammapālatheren'evābhivappitā.*

<sup>3</sup> P. T. S. 1897, p. 33. <sup>4</sup> See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the *Sās.*). <sup>5</sup> *Sās.* p. 99; 116.

<sup>6</sup> G. V. p. 59. On p. 66 we are told that *Kaccāyana* was a native of *Jambudīpa* (India) and before his conversion chaplain to king *Canda* (*Canda*) *Pajjota* of *Ujjen* in the *Avanti*-country. For this king, see *Vin. I.* p. 276 sqq.; *Dhp. A.* p. 157 sqq. (*Fausböll*). A *ṭikā* to the *Netti* is attributed to *Dhammapāla* on p. 60, but this is likely to be an error.

marakkhita<sup>1</sup>. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows<sup>2</sup>:

- Thitiṃ ākaṅkhamānena ciraṃ saddhammanetthiṃ  
 Dhammarakkhita<sup>3</sup>-nāmena therena abhiyācito — (5)  
 Padumuttaranāthassa pādamūle pavattitaṃ  
 passatā abhinīhāraṃ sampattaṃ yassa matthakam (6)  
 Samkhittam vibhajantānam eso aggo<sup>4</sup> ti ādina  
 thapito Etad-aggaṃ yo mahāsāvakaṃtamo (7)  
 Chālabhiṇṇo vasippatto pabbhannapatisambhido  
 Mahākaccāyano therō sambuddhena pasamsito — (8)  
 Tena yā bhāsita Netti Satthāra ammodita  
 sāsanassa sadāyattā navaṅgass' atthavaṇṇanā (9)  
 Tassa<sup>5</sup> gambhīraṇāpehi ogāhetabbabhāvato  
 kiñcāpi dukkarā kātum atthasamvaṇṇanā mayā (10)  
 Sahasamvaṇṇanam yasmi dharate Satthu sāsanam  
 pubbacariyasāhanam tiṭṭhate ca vinicchayo (11)  
 Tasmā taṃ upanissāya ogāhetvāna pañca pi  
 nikāye Peṭakenāpi<sup>6</sup> samsandevā yathābalaṃ (12)  
 Suvisuddham asamkiṇṇam nipuṇatthavinicchayaṃ

due to the circumstance that an anutikā to the tika of the Abhidhammatthakathā is mentioned there by the name of Linatthavaṇṇanā and also an anonymous tika to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this tika is missing, whereas a Niruttipakarana-atthakathā-tika appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a tika or an anutika to the same work to which he had written an atthakathā or a tika.

<sup>1</sup> op. cit. p. 69. <sup>2</sup> vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. <sup>3</sup> Nothing

else is known of him. <sup>4</sup> See A. I. p. 23; Man. (ed. Colombo 1893), p. 126 sqq. <sup>5</sup> MS. has tassa. <sup>6</sup> The Peṭakopadesa is meant here. A verse, written in the Aryā-

metre, is quoted in the commentary on the Netti (fol. ki,



Mahāvibhāravāsmam samayam avilomayam (13)

Pamādalekham<sup>\*</sup> vajjetvā pāliṃ sammā niyojayam  
apadesam vibhārento karissām<sup>\*</sup> atthavappanam. (14)

Iti attham asamkinnam Nettipakaranaṃ me  
vibhajantassa sakkaccam nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books<sup>\*</sup>, this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttam h'etam Petake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti sattattham  
byañjanavidhiputhuttā | sā bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Petako<sup>\*</sup>. It runs:—

Idam Nettipakaranaṃ mahāśāvakabhāsitaṃ  
Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;  
whereupon the question is put:—Katham etaṃ viññayati ti, and answered by the words:—Pālito eva, na hi pālito aññaṃ pamānataram atthi. Ya hi catūhi mahāpadesehi aviruddhā pāli, sā pamānam. Tathā hi agarahitāya ācariyaparamparāya Petakopadeso viya idam Nettipakaranaṃ abhataṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

<sup>\*</sup> MS. has mahāda<sup>\*</sup>. The tikā, which has pamāda<sup>\*</sup>, explains this word as follows:—Aparabhāge potthakārūhakale pamajjivā likhanavasena pavattam pamāda-pātham vajjetvā apanetvā pāliṃ sammā niyojayanti tam tam Netti-pāliṃ tattha tattha udāharanabhāvena antasutte samma-d-eva niyojento atthasamvappanāya vā tam tam udāharanasuttasamkhātam pāliṃ tasmim tasmim lakhanabhāte Nettigandhe samma-d-eva niyojento. <sup>\*</sup> Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Virā-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The



author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era<sup>1</sup>.

But since '*Dhammapāla*' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India<sup>2</sup>. The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālamkāra*<sup>3</sup>, and precedes that of *Ānanda*,

*Netti* itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

*Kaccāyanena therena racitaṃ yaṃ manoramaṃ*

*Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.*

The chronological order is totally upset from chapter VII to the end of the *Sās.* S.

<sup>1</sup> See Z. D. M. G. 51, 1897, p. 126 sq.    <sup>2</sup> In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of Lanka' (Ceylon).

<sup>3</sup> G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭīkā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Tika* to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed<sup>1</sup>. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the *Saccasamkhepa*<sup>2</sup>. A third Dhammapāla appears in a list of (fifty-one)<sup>3</sup> scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*<sup>4</sup>, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars<sup>5</sup> who are said to have written at Arimaddana (Pukkāma) in India<sup>6</sup>. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jim*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

<sup>1</sup> G. V. p. 60; 69; *Sās.* p. 33.    <sup>2</sup> G. V. p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called Dhammapāla.    <sup>3</sup> For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

<sup>4</sup> G. V. p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pali Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhāti, p. I.    <sup>5</sup> G. V. p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the *Sās.* p. 33, is said to have written an *anuttikā* to a *ṭikā*, called *Vinativinodani*, on the *Vinaya* by Kassapa in the Tamul-country, in the twelfth or thirteenth century A. D.    <sup>6</sup> Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭṭkā at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī<sup>1</sup>.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcīpura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti<sup>2</sup> nor a direct reference to it is to be met with. But an in-

<sup>1</sup> G. V. p. 68 sq.  
Sum. I, p. 31.

<sup>2</sup> The term *dharmmanetti* occurs in



direct reference occurs in the *Atthasālinī*<sup>1</sup>, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there<sup>2</sup> the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*<sup>3</sup> was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggallputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpani* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

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<sup>1</sup> p. 165. <sup>2</sup> See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sādanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sāto pajāno, Ananda, Bodhisatto Tusitakāya cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). <sup>3</sup> See p. X n. 6.





is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century<sup>1</sup>, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong<sup>2</sup>. The *Paṭiniddesa*vāra, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. du, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausbøll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

<sup>1</sup> See p. XI n. 2. <sup>2</sup> A partisan of them is Mr. James d'Alwis (Introd. to Kaccayana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Anguttara*<sup>1</sup> we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasinas*<sup>2</sup>. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*, referred to the *Madhupindikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

<sup>1</sup> A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ananda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsitaṣṣa vitthārena attham vibhajantānam* (A. I, p. 23).

<sup>2</sup> A. V, p. 46 sqq. <sup>3</sup> Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupindikasuttantam Kaccānapeyyālam* (probably S. III, p. 9 sqq.) *Pārayana-suttam (?) ti ime tayo suttante atthuppatim katvā theram samkhittena bhāsitaṣṣa vitthārena attham vibhajantānam aggaṭṭhāne thapesi ti.*



Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.<sup>2</sup> After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Sangahavāra (v. 3), being part I of our work<sup>3</sup>. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Petaka'<sup>4</sup>. Unfortunately the latter (= Petakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Pet. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsini, i. e. dwelling in a rose-apple grove<sup>5</sup>. The Pet. seems to presuppose the Netti<sup>6</sup>, but, acquaintance with its doctrines on the part of the

<sup>1</sup> See p. XV.    <sup>2</sup> The commentary has the following divisions (fol. kā. rev., fourth line from bottom):—Sa paṇāyamaṃ Nettipakaraṇaparichedato tippabhedā hāra-naya-paṭṭhānānaṃ vāseṇa. Paṭhamam hi hāravācāro, tato nayavācāro, pacchā paṭṭhānavācāro ti. Pāli-vatthānato paṇā sangahavāra-vibhāgavārayasena duvidhā. Sabbā pi hi Netti sangahavāro vibhāgavāro ti vāradvayam eva hoti. Tattha sangahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro paṇā uddesa-niddesa-paṭiniddesavāseṇa tividhā. <sup>3</sup> loc. cit.    <sup>4</sup> See p. VIII n. 4.    <sup>5</sup> I regret, for want of an edition of the Pet., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Pet., after the usual doxology, adds Namo sammāsa-

Pet., taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature<sup>1</sup>. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (*atthavannanā*) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strutā*<sup>2</sup>, where both times a commentary or an

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buddhanam paramatthadassanam sīlādiguṇaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsana-paṭṭhāna, suttadhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

\* A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka = Petakopadesa, as warranted by Dhammapāla) in the Petaka, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40. 1886, p. 74) in the second or the beginning of the first century B. C. Petaka means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika, suttantika, suttantakint, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. \* Another question is, whether they were composed by the same author who



exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāda, Nayasamutthāna, and the Sāsana-paṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the *Pēt.* (fol. cu. rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Pīṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective<sup>1</sup> disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Mihinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil*<sup>2</sup>, although neither the *Mil* can be traced in the *Netti*, nor the *Netti* in the *Mil*.<sup>3</sup>

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*<sup>4</sup> in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre<sup>5</sup> which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

<sup>1</sup> That is to say, always referring to the preceding *niddesa*. <sup>2</sup> See Appendix II. <sup>3</sup> I was able to detect only two passages which are identical in both works, viz. *apilapanalakkhaṇaṃ sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-saviviccāro samādhi ... avitakko-aviviccāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

<sup>4</sup> I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. <sup>5</sup> See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger *Arya* is to be found in the Creed common to the Buddhists of all countries<sup>1</sup>. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids<sup>2</sup> and Professor Oldenberg<sup>3</sup>. There are several other verses, embedded in canonical texts, which are likewise written in the *Arya*<sup>4</sup>. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era<sup>5</sup>. Hence the *Arya* of the *Niddesavāra* (and of the two preceding parts) does not touch the question about the age of the *Netti*. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

<sup>1</sup> I. e. the well-known formula which occurs already in the *Mahāvagga*, I, 23, 5 (*Vin.* I, p. 40 sq.):—

Ye dhamma-betupabbhāvā | tesam hetum Tathāgato āha  
tesaṃ ca yo nirodho | evamvādi mahāsamaṇo ti.

(*dhamma* instead of *dhamma* and *hetupa* instead of *hetuppa* to suit the metre, see H. Jacobi, *op. cit.* p. 602).

<sup>2</sup> *cp.* J. P. T. S. 1896, p. 97 sq. <sup>3</sup> See Z. D. M. G. 52, 1898, p. 636 sq.

<sup>4</sup> I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in *Thig.* from v. 400 to the end, excepting vv. 488—92, and in *Jāt.* VI, p. 132 sqq. (but not all verses). <sup>5</sup> Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the *Arya* was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the *Arya*, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the *Arya* to be found in *Thig.* and *Jāt.* unless we assume that these stories were versified as late as when the *Arya* had grown in favour everywhere in India.



We come to another point. The synonyms of nibbana in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhanappadīpika*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)<sup>1</sup>, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines'. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

<sup>1</sup> S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to Kaccāyana's Grammar, p. 105): 'It (the *Nettipakaraṇa*) combines a commentary with a Dictionary'. — ? K. V, p. 599 sqq.

in question. Only in a sentence from the *Mahābhārata* (*Udyoga* P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṃ ca yathakālam niśevate  
dharmārthakāmasamyogam so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the *Netti*. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the *Atthāna-Vagga* (*A. I.* p. 26sqg.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the *Netti* (p. 92sqg.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the *Mahāvastu* (*I.* p. 101) we find a speech addressed by the Thera *Kātyāvana* to *Kāśyapa*, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā  
na te Tathāgate cittam dūṣayanti kathaṃ cana.

When the canonical Pāli texts were compiled, schisms had already divided the *Samgha*, but no profanations of *Topes* had been committed at that time. Afterwards, when the *Netti* and *Mhv.* were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the *thūpabhedaka* with the *saṃghabhedaka*, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes.



of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien<sup>\*</sup> and Hien-Tsiang<sup>†</sup> of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathagata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him, broke open, or more rightly *'overthrew the Stūpas'*, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

<sup>\*</sup> J. Legge, *A Record of Buddhist Kingdoms*, p. 69sqg.

<sup>†</sup> S. Beal, *Buddhist Records*, II, p. 160. <sup>‡</sup> loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). <sup>§</sup> loc. cit. p. 171. <sup>||</sup> In the shorter Sanskrit Dictionary by Böhtlingk *stūpabhedaka* is quoted from the *Kāraṇḍavyūha* (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era<sup>1</sup>. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahavastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists<sup>2</sup>. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pali books has been traced as yet only in a slightly different form<sup>3</sup>. But let us never forget that the Netti and the Mahavastu are independent of each other, so that coincidences such as those referred to and even more<sup>4</sup> may be regarded as a mere hazard.

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<sup>1</sup> As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghōsa as well as to the Saddharma-Piṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). <sup>2</sup> As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. <sup>3</sup> See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. <sup>4</sup> A further parallel is, I suppose, given in the expression *buddhānussatiyam vuttam* (at p. 54) where *buddhā* looks like the name of a *dhammapariyāya*, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapariyāyani* in the Bābhra Edict, and Senart fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussati*(*thānas*) in the canonical Pali books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vatthagāmini* in the last century B. C.\* But *Dhammapāla* nowhere says that the *Netti* was written down in a book\* at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porūpatthakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the *buddhānussati*<sup>1</sup> (and likewise in the *dhammā*, *samghā*, *sīlā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānussmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punyaḥhāgiyā*, *phalaḥhāgiyā*, and *vāsanāḥhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

\* *Dip.* XX, 19 sqq.    \* If, nevertheless, the *Tika* has meant this by *potthakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālīn ca tassā aṭṭhakatham pi ca* (*potthakesu likhāpayum*).



because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says<sup>1</sup>:—

I will make a commentary. Rejecting the carelessly written text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*<sup>2</sup>, which Professor Oldenberg dealt with nearly twenty years ago<sup>3</sup>. The later development of these ideas is represented by the II. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

<sup>1</sup> As to the text, see p. X sq.      <sup>2</sup> See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a *pakarapa*, i. e. a treatise. Thus, the definition of *sa-upādisesa-nibbānadhātu* and *anupādisesa-nibbāna*<sup>1</sup> on p. 38 of our work<sup>2</sup> is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted<sup>3</sup>, the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

<sup>1</sup> The definition on p. 38 is not contradicted by the statement on p. 92 that a *sāvaka* who is *sa-upādisesa* never can reach the *anupādisesa-nibbānadhātu*, for here is only said that one must be *sa-upādesesa* before becoming gifted with the *anupādisesa-nibbānadhātu*, and this is quite consonant with the later doctrine on the *sa-upādisesa* and *anupādisesa-nibbānadhātu*. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Neti. p. 109 by *anupādiseso puggalo* is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. *nibbāna* in its fulness or the *anupādisesa-nibbānadhātu*. \* See Appendix II.



moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Pitakas, and in books of as late a date as the *Milinda*\*, they are enumerated, but neither the sum total is added nor a collective name of them†. For brevity, I only refer to *M. P. S.* III, 65 (cf. *S. B. E.* vol. XI, p. 62 n. 2) and to *Mil.* p. 37; 330; 335; 358. For the first time they appear under the designation of *bodhipakṣadharma* in the *Lalitavistara* (p. 8; 218)‡, but even here no sum total is given, and in the latter of the two passages *ariyasāya* is inserted between *amṛtyupasthāna* etc. and the collective term [*sarva*] *bodhipakṣadharma*. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the *bodhipakṣadharma*s was not circumscribed at the time when the *Lal.* came to being and so could be increased to one's liking. Although it may be perplexing to see *bodhipakṣadharma* first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the *Saddharma-Puṇḍarīka*\* for the first time we meet with the term *saptatrimśa bodhipakṣika dharmā*, and with its Pāli equivalent in the commentaries of *Buddhaghosa*‡. This term since then has

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\* They are not mentioned at all in the *Mhv.* † In the *Suttavibhāṅga* (cf. *Vin.* III, p. 93; IV, p. 26) *maggabhāvanā* is said to embrace the above named categories. ‡ Moreover, they form part of the 108 *Dharmāloka*mukhas (*Lal.* p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. \* See *S. B. E.* XXI, p. 420, n. 1. † E. g. *Dhp. A.* p. 180; 201; 209 (on p. 273 *sattatrimśa* is missing). Also *Dhammapāla* when commenting upon Scriptural texts uses this term, e. g. *Nett. A.* (fol. dha. obv., second line):—*Saddahāno ti* (cf. *S. I.* p. 214, quoted in the *Netti*, p. 146) *yena pubba-bhāge kāyasucaritātibhedena aparābhāge sattatrimśa bodhipakkhiyābhedena dhammena arahanto buddha-pacceka-buddha-buddhasāvaka nibbānam pattā*. Cf. also the passages on p. 197; 261. In the *Pet.*, a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saṅgās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when '*bodhipakkhiyā dhammā*' was already in use<sup>1</sup> as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*<sup>2</sup> became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*<sup>3</sup>,

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than the *Netti*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

<sup>1</sup> An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhamma bodhipakkhiyā*. <sup>2</sup> In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

<sup>3</sup> See Note on the Pali Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sariputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana<sup>1</sup>.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyaniputra, author of the *Jñānaprasthāna*, one of the seven Abhidharma-books mentioned by Vasubandhu in his *Abhidharma-kośa*<sup>2</sup>. Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

<sup>1</sup> See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the *Sandhikappa*] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a *Tika* to the *Anguttaranikāyattakatha*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubhapatthanāvāsena Kaccāyanapakarapaṃ (the grammar?), Mahāniruttipakarapaṃ Nettipakakarapaṃ ca ti pakarapaṇṭṭayam saṃghamajjhe pakāsesi. But in the *Man.*, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed'.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathagatassa saṃkheparacānaṃ atthavasena vā pūretuṃ sakkonti vyañjana-vasena vā, ayaṃ pana therō ubhaya-vasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the *G. V.* p. 59, beside the works attributed to Mahākaccāyana by the aforesaid *Tika*, three more works are mentioned, i. e. Cullanirutti, *Peṭakopadesa*, and *Vannanti*, whereas in the *Sās.* (p. 75, 77, 110, 111) the Grammar alone is mentioned. <sup>2</sup> See E. Burnouf, *Introduction*, p. 447.

refers to the *Jñānaprasthāna* or *Abhidharmajñānaprasthāna-sūtra* by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Banyu Nanjo's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the *Abhidharma*-book may be identified with the grammarian Kaccāyana\* whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the *Netti* with the author of the *Jñānaprasthāna*. For the author of the *Netti* belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the *Jñānaprasthāna*, on the contrary, adhered to the Sabbattlii-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsā-sakā were divided. In other words, the former was an orthodox, but the latter a schismatic (*bhikkhūka*), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:

- B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);
- B<sub>1</sub>: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

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On the relation of the *Jñānaprasthāna* to the Pāli *Abhidhamma*-book *Paṭṭhāna* (four vols. in the King of Siam's Edition) we have, of course, no information.

\* Cf. Beal, *op. cit.* I. p. 175. \* See *Introd.* p. XXXII.



S.: paper MS. (bought from W. Subhāti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Tika* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Tika* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausbøll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves<sup>1</sup>

<sup>1</sup> In a postscript to the Mandalay MS. we read *Netti-atthakathāya Līnatthavaṇṇanā nīṭhita* (see J. P. T. S. p. 42). The *Tika* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavaṇṇanā Samantapāla-nāmena carita Mahādhammarājaguru-nāma Mahācā-jātherona racita Jinaputtānam hitakārā Nettiyā vibhāvanā chabbisādhikānavasate Sakarāje (1575 A. D.) savana-māse (sā-) sukkapakkhe navadivase suriyuggamaवासमये samattā.*

*Saddhasattutamo nātho loke uppajji nāyako.*

*sambuddho Gotamo jino anekaguṇālamkata.*

*Sāsanaṃ tassa settha(m) vasaṣatādhikāṃ dvisahassam, vada pattaṃ nimmalavaddhakaṃ subhaṃ, tadā bhūmisaaro Mahādhammarāja mahiddhiko*

*Anakketaṣṣare(?) ti rājāno anuvattake*

*laddā steje (?) setacchatte) vare loke vimhayaṇaṇe*

*appamatto mahāviro puññaṃ katvā hi modati.*

*Tasmim vasse sāvaṇṇe māse candimadivase suriyuggamaṇe kāle nīṭhita vibhāvanā.*

*Yattakaṃ sāsanaṃ tūṭhaṃ tattakaṃ racitaṃ mayā*

*tūṭhu Netti-vibhāvanā Jinaputte hitavahā.*

*Iti taṃ racayanto puññaṃ adhigataṃ mayā.*

*Hontu tassānubhāvena sabbe vimuttirasabhā (rassabhā)*





Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpānaṃ bojjhaṇaṃ, parasantāne bodhaṇaṃ ti dāṭṭhabbāṃ.

- 4) p. 1, v. 3 d. Kaccāyanagottamadditthā ti pi pātho (cf. p. XXI n.).
- 5) p. 1, v. 4 b. Keci nayo ca ti paṭhanti, tam na sundaram.
- 6) p. 2, l. 15. Gata ti nāta, mata ti attho, so eva vā pātho.
- 7) p. 3, v. 1 a. Keci assādaḍḍinavato ti paṭhanti. Tam na sundaram.
- 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttā-yutti (cf. p. 201).
- 9) p. 3, v. 6 c. pubbāparena sandhi ti pi pātho (borne out by B.).
- 10) p. 4, v. 19 b. Keci saṃkilese ti pi paṭhanti (borne out by B., S.).
- 11) p. 4, v. 20 c. olokayate te abahi ti pi pātho (for manasā volokayate, cf. p. 208).
- 12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).
- 13) p. 4, v. 22 b. adopts disalocanato for disalocanena (cf. p. 208).
- 14) p. 4, v. 23 ab. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
- 15) p. 5, v. 26 c. adopts saṅkalayitvā for saṃkhepayato (cf. p. 210).
- 16) p. 8, l. 1. has samutṭhito instead of sambhavati (cf. p. 212).
- 17) p. 8, l. 8. Imāsu dvīsu paññāsū ti pi paṭhanti.
- 18) p. 10, l. 23. Yathā kiṃ bhaveyyā ti pi pātho.
- 19) p. 14, last line. adopts avijjāvasesa for avijjā niravasesa (cf. p. 214 sq.).
- 20) p. 15, l. 29. imehi catāhi indriyehi ti pi pāṭi (cf. p. 215).
- 21) p. 15, last line. padhānaṃ ti pi pātho (cf. p. 216).
- 22) p. 18, l. 8. paṭighaṭṭhaniyessā ti pi pātho.
- 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scil. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.
- 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayam pātho:—Vasābhāgiyam nāma suttam; dānakathā, silakathā, saggakathā, puṇṇavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Pitakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B. and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pātho yuttatara ti? Pacchimo pātho ti (i. e. the reading of the text): nī-  
ttham gantabbam, yasmi Nibbedhiabhāgiyam nāma  
suttam: yā catusaccapakasā ti vakkhati, na hi ma-  
hāthero sāvasesam katvā dhammam desesi ti.

25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B. (cf. p. 223).

26) p. 52, l. 4. vādanupāta ti pi pātho, vādanupavattiyo ti attho.

27) p. 99, l. 6. purā aniyatam samatikkamati ti pi pātho.

28) p. 108, l. 8. paścāgamanan ti pi pātho.

[29) p. 137, l. 17. yajayogo ti pi pātho, dānayatto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pātho.

31) p. 172, l. 20. pakuppeyyam ti pi pātho.

32) p. 176, l. 8. silakkhandena ti pi pātho.

33) p. 189, l. 3. maggam jānāti hitānukampi ti pi pātho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B<sub>1</sub> and S descend. We hereby best account for errors which B<sub>1</sub> has in common partly with B<sub>2</sub> and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *ty*; it sometimes spells *gandha* (*hond*), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another<sup>1</sup>. But let me not be understood to have corrected indiscriminately and

<sup>1</sup> E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *ti*, which is mostly confounded with *tthi* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B<sub>1</sub> and B<sub>2</sub> have the spelling *ti* and *tthi* one beside the other, S. has always *ti*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. 8au, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadannam pi byañjanato gavesitabban ti attho. Imesam dhammanam atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati . . . Tena icchātannhānam atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca tanhāya ca atthato aññattan (sic) ti yathā idam vacanam samatthanam hoti, evam [MS. eva] icchā vipariyāye āghatavatthasu kodho upanāho ca uppajjati ti idam pi samatthanam hoti. Na tathā jarāmaravipariyāye ti jarāmaravipariyānam atthato aññattam (sic) pi samatthitvā hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātannhānam atthato anaññattam (sic), atha kammā . . . And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api ca ti adi vuttam. In point of fact, the difference between*



without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *ia*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Pīṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — *τόνος δ' ἐὼς λείψας!* I omitted to refer to such passages as are very frequent in our Pali books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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*anyatā* = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekartha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapala fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*<sup>1</sup>. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

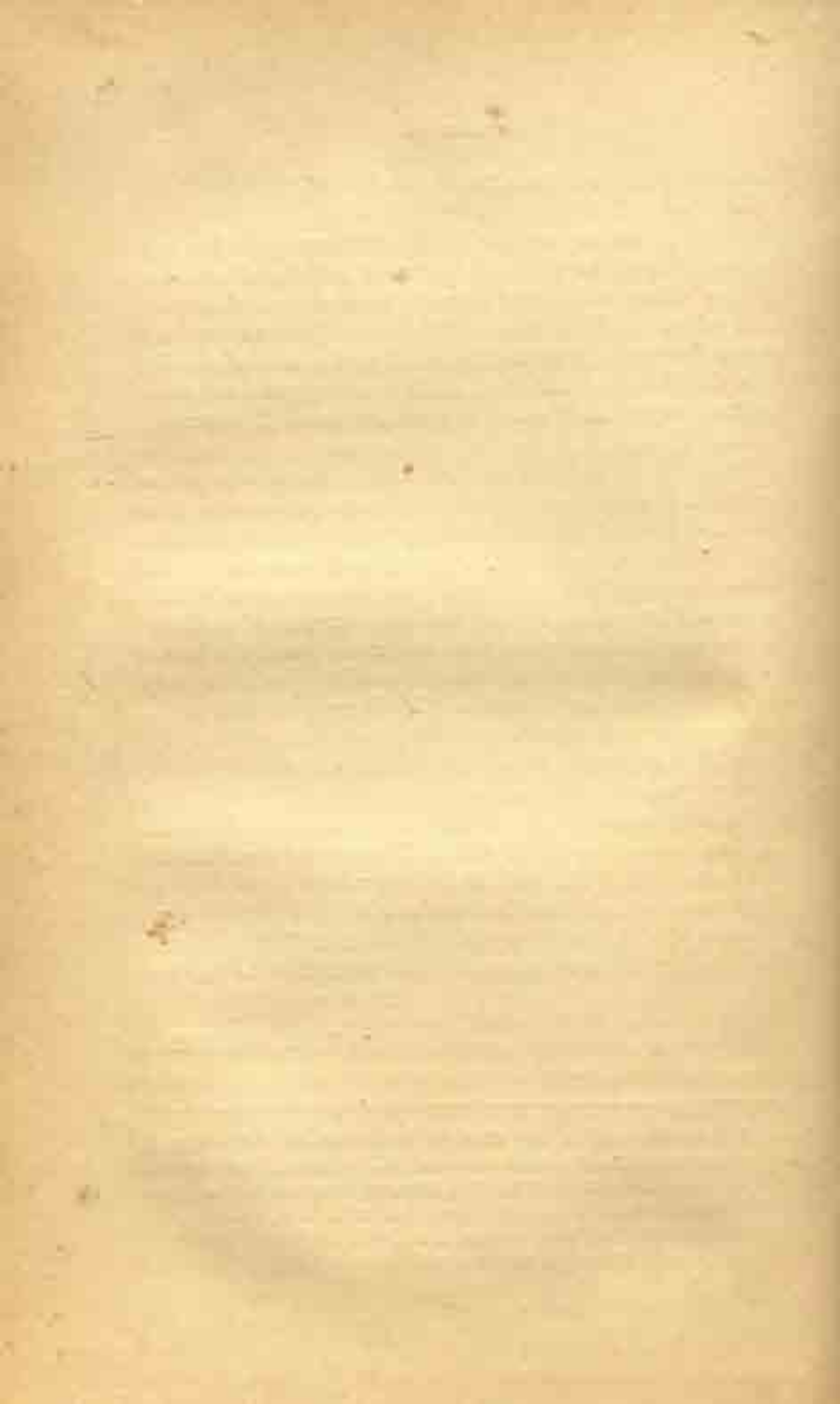
There is in the commentary on the *Hārasampāta*<sup>2</sup> an additional discussion<sup>3</sup> about the sixteen *hārasampātas* which covers fol. 1a, rev., first line till fol. 10, obv., fourth line. It is headed by Dh. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).  
September 1900.

THE EDITOR.

<sup>1</sup> An asterisk in the margin indicates that the Cy. is to be consulted. <sup>2</sup> It closes thus (fol. 1a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabham, tam pubbe vuttanayattā uttānam eva.* <sup>3</sup> It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi mayena veditabbo.*



Namo Tassa Bhagavato Arahato sammāsam-  
buddhassa.

## SAMGAHAVĀRA.<sup>1</sup>

‘Yam loko pūjayate | salokapālo sadā namassati ca  
tass’ eta’ sāsanaṇṇam | viduhi ñeyyam nuraṇṇassa 1  
Dvādasa padāni suttam | tam saḥḥam byañjanañ ca attho ca  
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2  
Soḷasa hārā Netti | pañca naya sāsanaṇṇa pariyetthi 3  
atthārāsa mūlapadā | Mahakaccānena<sup>4</sup> niddittha. 3  
Hārā byañjanavicayo | suttassa naya tayo ca suttattho  
ubhayam pariggahutaṁ | vacanti suttam yathāsuttam. 4  
Yā c’eva desanā yañ ca | desitaṁ ubhayam eva viññeyyam  
tatrāyam ānupubbi | navavidhasuttantapariyettā<sup>5</sup> ti<sup>6</sup>. 5

## VIBHĀGAVĀRA.

### I.

#### Uddesavāra.

1. Tattha katamo soḷasa hārā? 6  
Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,  
avatto, vibhatti, parivattano, vevacano<sup>7</sup>, pañhatti, oṭarano,  
sodhana, adhiṭṭhāno, parikkhāro, samāropano iti.

<sup>1</sup> Titles not in the MSS.

<sup>2</sup> Metre Ariyā: v. 1 Jaghanacapalā, vv. 2—4 Pathyā,

v. 5 Mukhacapalā (pāda a: Vipulā).

<sup>3</sup> etam, B., S. <sup>4</sup> Mahā<sup>4</sup>, B., S.

<sup>5</sup> “suttam pari”, S. <sup>6</sup> B. adds saṅgahavāro. <sup>7</sup> om. S.



Tassānugiti: —

<sup>1</sup>Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo  
catubyūho ca āvatto | vibhatti parivattano<sup>2</sup> 1  
veracano ca<sup>3</sup> paññatti | otaṇṇo ca soḍḍhano  
adhiṭṭhāno parikkhāro | samāropano<sup>4</sup> soḷaso. 2  
•Ete soḷasa hārā | pakittitā atthato asampkinnā  
etesā c'eva<sup>5</sup> bhavati | vitthāratayā nayavibhatti ti. 3

\* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkilīto, disālocano, añkuso iti.

Tassānugiti: —

<sup>6</sup>Pathamo nandiyāvatto | dutiyo ca tipukkhalo  
sihavikkilīto nāma | tatiyo nayalañjako. 1  
Disālocanam āhamsu | catuttham nayam uttamam  
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni atthārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha<sup>7</sup> katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgaham samosaraṇam gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgaham samosaraṇam gacchati.

Tatr' idam uddānam: —

<sup>8</sup>Taṇhā ca avijjā pi<sup>9</sup> ca | lobho doso tath' eva moho ca<sup>10</sup>  
catturo<sup>11</sup> ca vipallāsā | kilesabhūmi<sup>12</sup> nava<sup>13</sup> padāni. 1

<sup>1</sup> Metre Pathyāvatta; v. 2 ed Vipulā Pingalassa.

<sup>2</sup> om. S. <sup>3</sup> pañcadassā ('dasso, S.) samā, B., S.

<sup>4</sup> Metre Ariyā (Pathyā). <sup>5</sup> āeva, B.; B., S. add tathā.

<sup>6</sup> Metre Pathyāvatta. <sup>7</sup> from tattha to akusalāni not in S.

<sup>8</sup> Metre Ariyā (Pathyā). <sup>9</sup> om. B., S.

<sup>10</sup> cattāro, S. <sup>11</sup> bhūmi, B., <sup>12</sup> na nava, S.

<sup>13</sup> sankhasānta bhoga.

Samatho ca vipassanā ca<sup>1</sup> | kusalāni ca<sup>2</sup> yāni tīpi mūlāni  
 caturo<sup>3</sup> satipaṭṭhānā | indriyabhūmi<sup>4</sup> nava padāni. 2  
 Navahi<sup>5</sup> ca<sup>6</sup> padehi kusalā | navahi ca yujjanti<sup>7</sup> akusala pakkhā:  
 ete kho mūlapadā | bhavanti atthārasa padāni ti<sup>8</sup>. 3

## II.

## Niddesavāra.

Tattha samkhepato Netti kittita: —

4

\*Assādaḍḍinavata | nissaraṇam pi ca<sup>9</sup> phalam<sup>10</sup> upāyo ca  
 anatti ca Bhagavato | yoginaṃ desanā hāro. 1

Yam pucchitaṃ ca<sup>11</sup> vissajjitaṃ ca | suttassa yā ca anugiti  
 suttassa yo<sup>7</sup> pavicayo | hāro vicayo ti niddittho. 2

Sabbesaṃ hāraṇaṃ | yā bhūmi yo<sup>12</sup> ca gocaro tesam  
 yuttāyuttiparikkhā | hāro yutti ti niddittho. 3

Dhammaṃ deseti jino | tassa ca<sup>13</sup> dhammassa yam pada-  
 tṭhanam

iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4

Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci  
 vuttā bhavanti sabbe | so hāro lakkaṇo nāma. 5

Neruttam adhippāyo | byañjanam aṭṭha desanā nidānaṃ ca  
 pubbāparānusandhi<sup>14</sup> | eso hāro catubbyaho. 6

Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhanam  
 āvattati paṭipakkhe | āvatto nāma so hāro. 7

Dhammaṃ ca padaṭṭhanam | bhūmiṃ ca vibhajjate<sup>15</sup> ayam  
 hāro.

sādhāraṇe asādhā- | raṇe ca<sup>16</sup> neyyo vibhatti ti. 8

Kusalākusale dhamme | nidditthe bhāvite pahine ca  
 parivattati paṭipakkhe | hāro parivattano nāma. 9

<sup>1</sup> *The amphibrach in an odd foot!*      <sup>2</sup> *om. B., S.*

<sup>3</sup> *cattāro, B., S.*      <sup>4</sup> *bhūmi, B.*

<sup>5</sup> *nava, B.,*      <sup>6</sup> *yujjanti, S.*

<sup>7</sup> *B. B., add uddesavāro.*

<sup>8</sup> *Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.*

<sup>9</sup> *om. S.*      <sup>10</sup> *balam, S.*      <sup>11</sup> *om. B.,*      <sup>12</sup> *neyyo, S.*

<sup>13</sup> *parena sandhi, B.*      <sup>14</sup> *vibhajjate, S.*

Vevacanāni bahūni <sup>1</sup> tu   sutte vuttāni ekadhammaṣṣa	
yo jānati suttavidū   vevacano nāma so hāro.	10
Ekam Bhagavā dhammam   paṇṇattihi vividhāhi deseti	
so akāro ñeyyo   paṇṇatti nāma hāro ti.	11
Yo ca paṭiccuppādo   indriyakhandhā ca dhātu-āyatana	
ete hi oṭarati yo   oṭarano nāma so hāro.	12
Vissajjitamhi <sup>2</sup> pañhe   gāthāyaṃ pucchitāyaṃ ārabha	
suddhāsuddhaparikkhā   hāro so <sup>3</sup> soḍhano nāma.	13
Ekattatāya dhammā   ye pi ca vemattatāya nidditthā	
te na vikappayitabbā   eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam   janayanti ppaccayā <sup>4</sup> param	
parato.	
hetum avakaḍḍhayitvā   eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūla   ye c'ekattā pakāsetā muninā	
te <sup>5</sup> samaropayitabbā <sup>6</sup>   esa samāropano hāro.	16
Tanhañ ca avijjam pi <sup>7</sup> ca   samathena vipassanāya yo neti	
sacchehi yojayitvā   ayaṃ nayo nandiyāvatto.	17
Yo akusale samūlehi   neti kusale ca kusalamūlehi	
bhūtaṃ tathaṃ avitathaṃ   tipukkhalam taṃ nayaṃ āhu.	18
Yo neti vipallāsehi   kilāse <sup>8</sup> indriyehi saddhamme	
etaṃ nayaṃ nayaṃ vidū   sihaviṭṭhitam <sup>9</sup> āhu.	19
Veyyakarānesu hi ye   kusalākusalā tahiṃ <sup>10</sup> tahiṃ <sup>10</sup> vuttā	
manasā olokayate <sup>11</sup>   taṃ <sup>12</sup> khu <sup>12</sup> disalocanaṃ <sup>12</sup> āhu.	20
Oloketvā <sup>13</sup> disalo-   canena <sup>14</sup> ukkhipiya yaṃ samāneti	
sabbe kusalākusale   ayaṃ nayo aṅkuso nāma.	21
Solasa hārā paṭhamam   disalocanena <sup>15</sup> disā viloketvā	
samkhipiya aṅkusena hi   naye hi tīhi niddise <sup>16</sup> suttaṃ.	22
<sup>17</sup> Akkharaṃ padam byañjanam   nirutta tath' eva niddeso	
ākārachattāvacanaṃ   ettāva <sup>18</sup> byañjanaṃ sabbam.	23

<sup>1</sup> bahūni, B. B.<sup>2</sup> viṣa°, S.<sup>3</sup> om, S.<sup>4</sup> paccayā, B., S.<sup>5</sup> ne, S.<sup>6</sup> samā°, B.; sammā°, S.<sup>7</sup> om, B., S.<sup>8</sup> samkilāse, B., S.<sup>9</sup> the trochee in the fourth foot is a metrical archaism.<sup>10</sup> tahi tahi, B.<sup>11</sup> volo°, B.; B., S. add te.<sup>12</sup> api hi taṃ disā°, S.<sup>13</sup> olokayitvā, B., S.<sup>14</sup> disā°, S. <sup>15</sup> disā°, B. S.; the amphibrach in an odd foot!<sup>16</sup> niddise, S.<sup>17</sup> Two morae are wanting at the

beginning of this line.

<sup>18</sup> ettāvattā, B.

Saṃkāsaṇā pakāsaṇā<sup>1</sup> vivaraṇā | vibhājanuttānikamma-  
 paṇṇatti<sup>2</sup>  
 etehi chahi padēhi | attho kammaṇ ca<sup>3</sup> niddiṭṭham. 24  
 Tīpi ca nayā anūnā<sup>4</sup> | atthassa ca cha ppadāni<sup>5</sup> gaṇitāni  
 navahi padēhi Bhagavato | vacanass<sup>6</sup> attho samāyutto. 25  
 Atthassa<sup>7</sup> nava padāni | byañjanapariyettīyā catubbisam<sup>8</sup>  
 ubhayaṃ saṃkhepayato | tettiṃsā ettikā<sup>9</sup> Netti ti. 26

Niddesavāro niṭṭhito<sup>10</sup>.

### III.

#### Paṭiniddesavāra.

##### A

#### Hāravibhaṅga.

##### § 1. Desanā-hāra.

1. Tattha katamo desanā-hāro?

Assādaḍḍinavata ti gāthā ayam desanā-hāro.

2. Kim desayati?

Assādam, ādinavam, nissarāṇam, phalaṃ, upāyam, ānattim.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe  
 kalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevala-  
 paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāṣissāmi*<sup>11</sup> ti.

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce tuṃ samijjhati

addhā<sup>12</sup> pitimano<sup>13</sup> hoti luddhā macco yad icchati ti

(S. N. IV, 1, 1 = v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

<sup>1</sup> all MSS. insert pakāsaṇā against the metre.

<sup>2</sup> vibhaja<sup>o</sup>, S. <sup>3</sup> om. S.

<sup>4</sup> anunnā, S. <sup>5</sup> pad<sup>o</sup>, B.

<sup>6</sup> B. adds ca.

<sup>7</sup> bbisā, B., S. <sup>8</sup> ettakā, B.

<sup>9</sup> om. B. <sup>10</sup> pakāṣessāmi, S.

<sup>11</sup> saddhā, B.

<sup>12</sup> piti<sup>o</sup>, B. B.; the Burmese MSS. always have piti.



*Tassa ce kāmāyānassa<sup>1</sup> chandajūtassa janturo  
te<sup>2</sup> kāmā parihāyanti sallavidūho va ruppātī ti* (v. 2 —  
v. 767)

ayam ādinavo.

c) Tattha katamam nissaraṇam?

*Yo kāme parivajjeti suppasseeva padā siro  
so 'maṃ visattikaṃ loke sato samativattati ti* (v. 3 — v. 768)  
idaṃ nissaraṇam.

aa) Tattha katamo assādo?

*Khettam vatthum hiraṇṇam vā gatassam<sup>3</sup> dāsaaporisam  
thiyo bandhū<sup>4</sup> puthukāme yo naro anugijjhati ti* (v. 4  
— v. 769)

ayam assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ batīyanti<sup>5</sup> maddante naṃ parissayā  
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti*  
(v. 5 — v. 770)

ayam ādinavo.

cc) Tattha katamam nissaraṇam?

*Tasmā jantu sadā sato kāmāni parivajjaye  
te paḥāya tare ogham nāvaṃ silvā va pārāgā ti* (v. 6 —  
v. 771)

idaṃ<sup>6</sup> nissaraṇam<sup>6</sup>.

d) Tattha katamam phalam?

*Dhammo hve rakkhati dhammacāriṃ  
chattam mahantaṃ yathā<sup>7</sup> vassakāle  
esānisamso<sup>8</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacāri ti* (Cl. Thag. v. 303;  
Jāt. vol. IV, p. 54sq.; p. 496)

idaṃ phalam.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe<sup>9</sup> | dukkhā<sup>10</sup> ti | pe<sup>9</sup> |  
Sabbe dhammā anattā ti yadā paññāya passati  
atha nibbindati dukkhe esa maggo visuddhiyā ti* (Dhp.  
vv. 277—79)

ayam upāyo.

<sup>1</sup> kāmāyānassa, B.<sup>1</sup>    <sup>2</sup> om. S.    <sup>3</sup> gavāssam, B.<sup>1</sup> S.  
<sup>4</sup> \*dhu, all MSS.    <sup>5</sup> bali<sup>1</sup>, B.<sup>1</sup> S.; pali<sup>1</sup>, B.<sup>1</sup>    <sup>6</sup> om. B.  
<sup>7</sup> yathā, all MSS. exc. Com.    <sup>8</sup> eso ni<sup>1</sup>, B.<sup>1</sup>    <sup>9</sup> pa, B.<sup>1</sup>    <sup>10</sup> om. B.<sup>1</sup>

f) Tattha katamā āpatti?

*Calakkhumā visamānīva vijjānāne parakkame  
paṇḍito jīvalokasmin<sup>1</sup> papāni parivajjaye ti* (Ud. p. 50)  
ayam āpatti.

*Suññato lokam arekkhassu*

*Moghurājā* (ti āpatti) *saddā sato* (ti upāyo<sup>2</sup>)

*attanudittthim<sup>3</sup> uhacca*

*evam maccutaro sigā* (ti<sup>4</sup> idam phalam) (S. N. V. 16, 4  
— v. 1119).

Tattha Bhagavā ugghatitāññussa<sup>5</sup> puggalassa nissara-<sup>a</sup>  
nam desayati, vipaṇcitāññussa<sup>6</sup> puggalassa ādinavañ ca  
nissaraṇaṇ ca desayati, neyyassa<sup>7</sup> puggalassa assādañ ca  
ādinavañ ca nissaraṇaṇ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca<sup>8</sup>.

Taṇhācarito mando satindriyena<sup>9</sup> dukkhāya paṭipadāya  
dandhabhīṇāya niyyāti satipaṭṭhānehi nissayehi. Taṇhāca-  
rito udatto samādhindriyena<sup>10</sup> dukkhāya paṭipadāya khippā-  
bhīṇāya niyyāti jhānehi nissayehi. Dittthicarito mando  
viriyindriyena<sup>11</sup> dukkhāya paṭipadāya dandhabhīṇāya niyyāti  
sammappadhānehi<sup>12</sup> nissayehi. Dittthicarito udatto paññin-  
driyena<sup>13</sup> dukkhāya paṭipadāya khippabhīṇāya niyyāti  
sacchehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya  
niyyanti rāgavirāgāya<sup>14</sup> cetovimuttiyā. Ubho dittthicaritā  
vipassanāpubbaṅgamena samathena niyyanti avijjavirāgāya  
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,  
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-  
māhi paṭipadāhi niyyanti, te sāvikkijitena nayena hātabbā.

<sup>1</sup> jiva<sup>2</sup>, B.

<sup>2</sup> upāyo, S.

<sup>3</sup> om. S.

<sup>4</sup> ugghatit<sup>5</sup>, S.

<sup>5</sup> vipatitāññussa, S.

<sup>6</sup> thus all MSS.; B, inserte Bhagavā.

<sup>7</sup> om. B. B., cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5  
(p. 6); — A. IV, 161 (vol. II, p. 149).

<sup>8</sup> sati-indr<sup>9</sup>, B. S.

<sup>9</sup> sahamindr<sup>10</sup>, S.

<sup>10</sup> samapp<sup>11</sup>, B.

<sup>11</sup> pañcindr<sup>12</sup>, S.

<sup>12</sup> rāgacarito rāgāya, S.

3. Svāyam<sup>1</sup> hāro kattha sambhavati?

Yassa<sup>2</sup> Satthā vā dhammam desayati aññataro vā<sup>3</sup> garuṭṭhāniyo sabrahmacāri, so tam dhammam sutvā saddham paṭilabhati.

Tattha yā vimapsā ussāhanā tulānā<sup>4</sup> upaparikkhā, ayam sutamayi paṇṇā. Tathā sutena nissayena yā vimapsā tulānā upaparikkhā manasānupekkhanā, ayam cintāmayi paṇṇā.

Imāhi dvīhi paṇṇāhi manasikārasampayuttassa yam nāpam uppajjati dassanabhūmiyam vā bhāvanābhūmiyam vā, ayam bhāvanāmayi paṇṇā, parato ghoṣā sutamayi paṇṇā, paccattasamutṭhitā yonisomanasikārā cintāmayi paṇṇā, yam<sup>5</sup> parato ca ghoṣena paccattasamutṭhitena ca yonisomanasikārena nāpam uppajjati, ayam bhāvanāmayi paṇṇā.

Yassa imā dve paṇṇā atthi, sutamayi cintāmayi ca, ayam ugghaṭṭitaṇṇā<sup>6</sup>. Yassa sutamayi paṇṇā atthi cintāmayi n'atthi, ayam vipaṇcitāṇṇā<sup>7</sup>. Yassa n'eva sutamayi paṇṇā atthi na cintāmayi, ayam neyyo.

4. Sāyam dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkham, samudayam, nirodham, maggam.

Admavo<sup>8</sup> phalaṃ ca dukkham, assādo samudayo<sup>9</sup>, nissaraṇam nirodho, upāyo<sup>10</sup> anatti ca<sup>11</sup> maggo.

Imāni cattāri saccāni.

Idam dhammacakkam, yathāha Bhagavā: —

*Idam dukkham ti me bhikkhave Bārāṇasīyam Isipatane Migadāye anuttaraṃ dhammacakkam pavattitaṃ appatīvattiyaṃ samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Sabbam dhammacakkam.

5. Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā<sup>12</sup> niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanaṃ uttānīkammam paṇṇatti itī p' idam dukkham ariyasaccam.

*Ayam dukkhasamudoyo ti me bhikkhave Bārāṇasīyam Isipatane Migadāye anuttaraṃ dhammacakkam pavattitaṃ*

<sup>1</sup> svāham, B. B.,    <sup>2</sup> tassa, S.; also Com.    <sup>3</sup> om. S.

<sup>4</sup> tulānā, S.    <sup>5</sup> om. B.,    <sup>6</sup> ugghā<sup>o</sup>, B.,    <sup>7</sup> vipaci<sup>o</sup>, S.

<sup>8</sup> B. add's ca,    <sup>9</sup> S. add's ca.    <sup>10</sup> upāyo, S.    <sup>11</sup> niruttā, S.

pe<sup>1</sup> | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe<sup>2</sup> | *Ayaṃ dukkhanirodhagāmini paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipalane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ<sup>3</sup> appatīvattiyaṃ sāmaṇena vā brāhmaṇena vā devaena vā Marena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā akārā neruttā niddesā. Etass' eva atthassa saṃkāśanā pakāśanā vivaraṇā vibhajānā uttānikammaṃ paññatti itī p'idaṃ dukkhanirodhagāmini paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, paḍehi pakāseti, a byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca paḍehi ca ugghaṭeti<sup>4</sup>, byañjanehi ca ākārehi ca vipaṇcayati<sup>5</sup>, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto<sup>6</sup> ugghaṭitaññu- a puggalaṃ<sup>7</sup> vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāśanā, pakāśanā, vivaraṇā, vibhajānā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam; akkharam, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenaṃ Bhagavā: —

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham abyañjanam, kevalaṃ<sup>8</sup> paripuṇṇam<sup>9</sup> parimuddhaṃ<sup>10</sup> ti<sup>11</sup>.*

<sup>1</sup> pa, B. B.

<sup>2</sup> pa, B.; la, B.; S. *only has* ayaṃ dukkhanirodho.

<sup>3</sup> S. *inserts* pe. <sup>4</sup> ugghā, S. <sup>5</sup> ciyati, S. <sup>6</sup> om. B.



Kevalaṃ ti lokuttaraṃ na missaṃ lokiyehi dhammehi. Paripūṣṣaṃ ti paripūraṃ anūsaṃ<sup>1</sup> unatirekaṃ. Parisuddhaṃ ti nīmaṃ, sabbamaḷāpagataṃ pariyodātaṃ upatthitaṃ sabbavissāsaṃ.

\* Idam vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevitam iti pi, Tathāgatarañjitaṃ iti pi. Ato<sup>2</sup> c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ paripūṣṣaṃ parisuddhaṃ brahmacariyaṃ pakāśissāmi<sup>3</sup> ti.*

\* 5. Kesam ayaṃ dhammadeśanā?

Yoginam. Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Assādaḍḍinavata<sup>5</sup> | nissaraṇaṃ pi ca<sup>6</sup> phalaṃ upāyo ca  
āpatti ca Bhagavato | yoginaṃ desanā hāro ti.

Niyutto desanā-hāro.

## § 2. Vicaya-hāro.

1. Tattha<sup>7</sup> katamo vicayo-hāro?

Yaṃ pucchitāṃ ca viśajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kim vicinati?

Paḍaṃ<sup>8</sup> vicinati<sup>9</sup>, pañhaṃ vicinati, viśajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādināvaṃ<sup>10</sup> vicinati<sup>11</sup>, nissaraṇaṃ vicinati, phalaṃ vicinati, upāyaṃ vicinati,  
\* āpattiṃ vicinati, anugitiṃ vicinati, sabbe nava suttante vicinati.

\* 3. Yathā kim bhava?

Yathā āyasmā Ajito Parāyane Bhagavantam pañhaṃ pucchati: —

*Ken' assu nivuto loko (ice āyasmā Ajito)*

*ken' assu na ppakāśati*

*kissābhūlepanaṃ brūsi*

*kim eva tassa mahābhayaṃ ti? (S. N. V, 2, 1 — v. 1032).*

Imāni cattāri paḍāni pucchitāni.

So eko pañho. Kasma? Ekavatthupariggahaṃ.

<sup>1</sup> anunnam, S.    <sup>2</sup> atho, B.    <sup>3</sup> pakāśessāmi, B. S.

<sup>4</sup> \*kaccāyano, B. B.    <sup>5</sup> B. adds ca.

<sup>6</sup> om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi aha<sup>1</sup>: ken' assu nivuto loko ti? Lokadhiṭṭha-  
nam pucchati. Ken' assu na ppakāsati ti? Lokassa  
appakāsanam pucchati. Kissabhilepanam brūsi ti? Lo-  
kassa abhilepanam pucchati. Kim su tassa mahabbhayam  
ti? Tass' eva lokassa mahabbhayam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayam ti* (v. 2 — v. 1033).

Imāni cattāri padāni imehi catūhi padehi vissajjitāni,  
paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena,  
catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto  
loko ti vissajjanā.

Nivaranehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā,  
yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabhopaṇā-  
naṃ sabbabhatānaṃ pariyāyato ekam eva nivaranaṃ va-  
dāmi, yad idaṃ avijjā, avijjānivaranaṃ hi sabbe sattā.  
Sabbaso ca<sup>2</sup> bhikkhave avijjāya nirodhā cigā paṇinissaggā  
n'atthi sattānaṃ nivaranaṃ ti<sup>3</sup> vadāmi<sup>4</sup> ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā  
na ppakāsati ti vissajjanā.

Yo puggalo nivaranehi nivuto so vivicchatī, vivicchā  
nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati,  
anabhisaddahanto<sup>5</sup> viriyam nārabhati akusalānaṃ dham-  
mānaṃ paṇāyā kusalānaṃ dhammānaṃ sacchikiriyāya,  
so idha pamādam anuyutto viharati, pamatto sukhe dhamme  
na uppādiyati<sup>6</sup>, tassa te anuppādiyamānā na ppakāsanti,  
yathāha Bhagavā: —

*Dūre santo pakāsanti Himavanto va pabbato  
asanti<sup>7</sup> ettha na dissanti rattikhittā<sup>8</sup> yathā<sup>9</sup> surā (Dhp.v.304)  
te guṇehi pakāsanti kittiya ca yasena cā ti.*

<sup>1</sup> ayaṃ mā, B.

<sup>2</sup> va, B.

<sup>3</sup> om. S.

<sup>4</sup> mi (without ti), B<sub>1</sub>. S.

<sup>5</sup> nabhi<sup>6</sup>, B.

<sup>6</sup> dayati, B.

<sup>7</sup> rattim khittā, B.

<sup>8</sup> B, puts yathā after surā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam<sup>1</sup> brūti ti pañhe Jappābhilepanam  
brūti ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham  
abhihiṃpati, yathāha Bhagavā: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati  
andhatamaṃ<sup>2</sup> tadā hoti yaṃ rūgo saḥale naran ti* (Cf.  
Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhiḥjappā  
ti karitvā tattha loko abhihiṃto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham  
assa mahabbhayan ti vissajjanā.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ  
kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassaṃ.  
Sabbe sattā hi dukkhassa ubbiḍḍanti<sup>3</sup>. N'atthi bhayaṃ  
dukkhena samasamaṃ, kuto vā pana<sup>4</sup> uttaritaraṃ? Tisso  
dukkhata: dukkhadukkhatā, vipariṇāmadukkhatā<sup>5</sup>, sam-  
khāradukkhatā. Tattha loko oḍhiṃso kadaci karahaci<sup>6</sup>  
dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya.  
Taṃ kissa hetu? Honti loko appābādha pi dighayuka pi.  
Samkhāradukkhatāya<sup>7</sup> pana loko anupādisesāya nibbāna-  
dhātuyā muccati<sup>8</sup>. Tasmā samkhāradukkhatā dukkham  
lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhā<sup>9</sup> sotā (icc āyamaṃ Ajito)*

*sotānaṃ kiṃ nivāraṇaṃ*

*sotānaṃ samvaraṃ brūhi*

*kena sotā pīthiyyare?<sup>10</sup> (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena  
pucchitā.

<sup>1</sup> Thus all MSS.

<sup>2</sup> andham tamam, S.

<sup>3</sup> uppajjanti, S.

<sup>4</sup> S. adds tassa.

<sup>5</sup> B. B. put vipari<sup>2</sup> after saṃkhāra<sup>2</sup>

<sup>6</sup> kattaci, B.

<sup>7</sup> saṃsāradukkham tāya, S.

<sup>8</sup> vuccati, B.

<sup>9</sup> oḍhi, B. B.

<sup>10</sup> pīthi<sup>2</sup>, B. B.

Evam samāpannaesa<sup>1</sup> lokassa evam samkiliṭṭhassa<sup>2</sup> kim lokassa vodānam<sup>3</sup> vuṭṭhānam<sup>4</sup> iti? Evam hi āha: savanti sabbadhi<sup>5</sup> sotā<sup>6</sup> ti. Asamāhitassa savanti abhiṭṭhā hyāpāda-pamādaabahulassa. Tattha yā abhiṭṭhā ayam lobho akusalamūlam, yo hyāpādo ayam doso akusalamūlam, yo pamādo ayam mohō akusalamūlam. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatañhā, saddatañhā, gandhatañhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā, yathāha Bhagavā: —

*Savati<sup>7</sup> ti<sup>8</sup> kho bhikkhave chaṇṇ' etam ajjhattikānam āyatanānam adhiwacanam. Cakkhu<sup>9</sup> savati manāpikesu rūpesu, amanāpikesu paṭihaṇṇati<sup>10</sup>. Sotam | pe<sup>11</sup> | ghānam . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaṇṇati<sup>12</sup> ti<sup>13</sup>.*

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānam kim nivāraṇam ti pariyuṭṭhānavighātam pucchati. Idam vodānam.

b) Sotānam samvaram brūhi kena sotā pithiyyare<sup>14</sup> ti. anusayasamugghātam<sup>15</sup> pucchati. Idam vuṭṭhānam.

Tattha vissajjanā: —

*Yāni sotāni lokasmim (Ajitā ti Bhagavā)  
sati tesam nivāraṇam  
sotānam samvaram brūmi<sup>16</sup>  
paṇṇāy' ete pithiyyare<sup>17</sup> ti (v. 4 — v. 1035).*

Kāyagatāya satiyā bhāvitāya<sup>18</sup> bahulikātāya<sup>19</sup> cakkhu nāvīchati<sup>20</sup> manāpikesu rūpesu, amanāpikesu na paṭihaṇṇati . . . sotam | pe<sup>21</sup> | ghānam . . . jivhā . . . kāyo . . . mano . . . nāvīchati<sup>22</sup> manāpikesu dhammesu, amanāpikesu na paṭihaṇṇati. Kena karanena? Samvutanivāritattā indri-

<sup>1</sup> sammā<sup>20</sup>, S.

<sup>2</sup> B, adda lokassa.

<sup>3</sup> dhi, B, B<sub>1</sub>.

<sup>4</sup> ti, B, S.

<sup>5</sup> ca, B<sub>1</sub>; B, adda ca.

<sup>6</sup> cakkhum, B<sub>1</sub>.

<sup>7</sup> ti ti, S.

<sup>8</sup> pa, B<sub>1</sub>; om, B<sub>1</sub>.

<sup>9</sup> om, B<sub>1</sub>.

<sup>10</sup> pādhi<sup>21</sup>, B, B<sub>1</sub>.

<sup>11</sup> anussaya<sup>22</sup>, S.

<sup>12</sup> om, S.

<sup>13</sup> vibhā<sup>23</sup>, B<sub>1</sub>.

<sup>14</sup> bahuli<sup>24</sup>, B, B<sub>1</sub>.

<sup>15</sup> nāvīchati, S.

<sup>16</sup> pa, B<sub>1</sub>; om, B<sub>1</sub>.

<sup>17</sup> na vījhati, S.



yānaṃ. Kena te samvutaniṅvārītā<sup>1</sup>? Sati-ārakkhena<sup>2</sup>. Tenāha Bhagavā: — Sati tesam nivāraṇaṃ ti.

Paññāya anusayā<sup>3</sup> pahiyyanti, anusayesu pahinesu pari-yuṭṭhānā pahiyyanti. Kissa anusayassa<sup>4</sup> pahinattā? Tam yathā khandhavantassa rukkhassa anavasesamūluddharane<sup>5</sup> kate pupphaphalapavāḷāṅkurasantati<sup>6</sup> samucchinṇā bhavati, evaṃ anusayesu pahinesu pari-yuṭṭhānasantati samucchinṇā bhavati pidahita patiechannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy<sup>7</sup> ete pithiyyare<sup>8</sup> ti.

*Paññā c'eva sati ca (ice āyasmā Ajito)*

*nāmarūpaṇ<sup>9</sup> ca mārisa*

*etaṃ me puṭṭho pabrūhi*

*katth' etaṃ uparujjhati ti? —*

*Yam etaṃ pañham apucchi<sup>10</sup>*

*Ajita tam vadāmi te*

*yattha nāmaṇ ca rūpaṇ ca*

*asesam uparujjhati*

*viññāṇassa nirodhena*

*etth' etaṃ uparujjhati ti (vv. 5. 6 — vv. 1036. 1037).*

\* Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchanto kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni samkhatāni<sup>11</sup> nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asamkhato<sup>12</sup>.

Tattha samudayo dvisu bhūmīsu pahiyyati: dassanabhūmiyā ca bhāvanabhūmiyā ca.

Dassanena tiṇi samyojanāni pahiyyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni pahiyyanti: kāmaccando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

\* Te-dhātuke<sup>13</sup> imāni dasa samyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

<sup>1</sup> samvutā°, S.

<sup>2</sup> ārakkhapam, S.

<sup>3</sup> anussaya°, S.

<sup>4</sup> anussa°, B.

<sup>5</sup> anavasesasa°, B.

<sup>6</sup> phalapallavankura°, B.

<sup>7</sup> pidhi°, B. B.

<sup>8</sup> nāmaṇ rūpaṇ, B. B.

<sup>9</sup> apucchi, S.; mam p°, B.

<sup>10</sup> samkhatāni, S.

<sup>11</sup> asamkhato, S.

<sup>12</sup> kesu, B., S.

Tattha tīpi samyojanāni — sakkāyaditthi, vicikicchā, silabbataparāmaṣo — anaññatāññassāmitindriyaṃ<sup>1</sup> adhi-  
tthāya nirujjhanti, satta samyojanāni — kāmacchando, byā-  
pādo, rūparāgo, arūrāgo, māno, uddhaccam, aviññā ca  
niravasesā<sup>2</sup> — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ janāti: khetā me jāti ti idam khaye-  
ñānam, nāparam itthattāya ti pajānāti idam anuppāde-  
ñānam.

Imāni dve ñāpāni aññātāvindriyaṃ.

Tattha yaṃ ca anaññatāññassāmitindriyaṃ<sup>3</sup> yaṃ ca  
aññindriyaṃ, imāni aggaṣṭhalam arahattaṃ pāpūnantassa  
nirujjhanti.

Tattha yaṃ ca khaye-ñānam yaṃ ca<sup>4</sup> anuppāde-ñānam,  
imāni dve ñāpāni ekā paññā. Api ca ārammanasamketena  
dve nāmāni labhanti: khetā me jāti ti pajānantassa khaye-  
ñānam ti nāmam labhati, nāparam itthattāya ti paja-  
nantassa anuppāde-ñānam ti nāmam labhati. Sā pajāna-  
natthena paññā. Yathādittṭham apilāpanatthena sati.

Tattha ye pañcupādānakkhandhā, idam nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idam nāmam, yāni  
pañcīndriyāni rūpāni<sup>5</sup>, idam rūpaṃ, tadubhayaṃ<sup>6</sup> nāma-  
rūpaṃ viññānasampayuttaṃ. Tassa nirodham Bhagavantaṃ  
pucchanto āyasma Ajito Pārāyane evaṃ āha:

Paññā<sup>7</sup> c'eva sati ca nāmarūpaṃ ca mārisa

etaṃ me puttṭho pabrāhi katth' etaṃ uparujjhati ti<sup>8</sup>.

Tattha sati ca paññā ca<sup>9</sup> cattāri indriyāni, sati dve  
indriyāni: satindriyaṃ ca samādhindriyaṃ ca, paññā dve  
indriyāni: paññindriyaṃ ca viriyindriyaṃ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idam  
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chanda-  
samādhī. Samāhite citte kilesānam vikkhamblanātāya  
paṭisamkhānabalena vā bhāvanābalena<sup>10</sup> vā<sup>11</sup>, idam pahānam.

<sup>1</sup> anaññata<sup>2</sup>, B.      <sup>2</sup> avasesā, S.

<sup>3</sup> anaññata<sup>2</sup>, B. B.

<sup>4</sup> om. S.

<sup>5</sup> rūpāni, S.

<sup>6</sup> tadā<sup>2</sup>, B.

<sup>7</sup> paññāya, S.

<sup>8</sup> om. B.

Tattha ye assāsapassūsā-vitakkavicārā-saṇṇavedayitā-  
sarasamkappā<sup>1</sup>, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambanatāya  
ca pahānam ime ca samkhārā, tadubhayam chandasamādhi-  
padhānasamkhārasamannāgatam iddhipādam bhāveti vive-  
kanissitam virāganissitam nirodhanissitam vosaggapariṇā-  
mim.

Tattha yā viriyādhīpateyyā cittekaggatā, ayaṃ viriya-  
samādhi | pe<sup>2</sup> |

Tattha yā cittādhīpateyyā cittekaggatā, ayaṃ citta-  
samādhi | pe<sup>3</sup> |

Tattha yā vimamsādhīpateyyā cittekaggatā, ayaṃ vimam-  
sāsamādhi. Samāhite citte kilesānam vikkhambanatāya  
paṭisamkhāmapalena vā bhāvanāpalena vā, idaṃ pahānam.

Tattha ye assāsapassūsā-vitakkavicārā-saṇṇavedayitā-sa-  
rasamkappā<sup>4</sup>, ime samkhārā.

Iti purimako ca vimamsāsamādhi<sup>5</sup> kilesavikkhambana-  
tāya ca pahānam ime ca samkhārā, tadubhayam vimam-  
sāsamādhipadhānasamkhārasamannāgatam iddhipādam bhā-  
veti vivekanissitam virāganissitam nirodhanissitam vosagga-  
pariṇāmmim.

◊ Sabbo samādhi nāyamulako nāyapubbaṅgamo nāpānu-  
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure  
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I. p. 236)<sup>6</sup>.

Iti vivaṭṭena cetasā apariyonaddhena sappahāseṃ cittaṃ  
bhāveti<sup>7</sup>.

Pañcindriyāni kusalāni cittasahabbhūni citte uppajjamāne  
uppajjanti, citte nirujjamāne nirujjhanti. Nāmarūpaṃ ca  
viññāpāhetukam viññāpappaccayanibbattam. Tassa maggena  
hetu upacchinno viññānam<sup>8</sup> anāhāram<sup>9</sup> anabhinanditam  
apatthitam<sup>10</sup> appatīsandhikam, taṃ nirujjhati. Nāmarūpam  
apā<sup>11</sup>hetukam<sup>12</sup> appaccayam punabbhavam na nibhattayati<sup>13</sup>.

<sup>1</sup> sarasasamkappā, B. <sup>2</sup> pa, B. B. <sup>3</sup> pa, B.; om. B.

<sup>4</sup> sammāsamādhi, S. <sup>5</sup> cf. Thag. v. 397. <sup>6</sup> vibhāveti, B.

<sup>7</sup> viññāpānāhārānam, B.; S. omits viññāpam.

<sup>8</sup> appatīthitam, S.; om. B. <sup>9</sup> pi, S. <sup>10</sup> ahetu, B.

<sup>11</sup> tiyati, B.; <sup>12</sup> tiyati, S.

Evam viññāpassa nirodhā paññā ca sati ca nāmarūpañ  
ca nirujjhati. Tenāha Bhagavā: —

*Yam etam pañham apucchi<sup>1</sup>  
Ajita tam vadāmi te:  
yattha nāmañ ca rūpañ ca  
asesam uparujjhati  
viññāpassa nirodhena  
etth<sup>2</sup> etam uparujjhati ti.*

*Ye ca samkhātadhammāse<sup>3</sup> (icc āyasmā Ajito)  
ye ca sekha<sup>4</sup> puthū<sup>5</sup> idha  
tesam me nīpako iriyam  
puttho pabruhi mārissā ti (vv. 6, 7 — vv. 1037, 1038).*

Imāni tui padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- o  
gamapahānāyogena.

Evam hi āha: ye<sup>6</sup> ca samkhātadhammāse<sup>7</sup> ti? Ara-  
hattam pucchati. Ye ca sekha<sup>8</sup> puthū<sup>9</sup> idhā ti? Sekham  
pucchati. Tesam me nīpako iriyam puttho pabruhi mārissā  
ti? Vipassanāpubbañgamam pahānam pucchati.

Tattha vissajjanā:

*Kāmesu nābhijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammanam  
sato bhikkhu paribbaje ti (v. 8 — v. 1039).*

Bhagavato sabbam kāyakammam ānāpabbañgamam &  
nānānuparivatti, sabbam vacīkammam ānāpabbañgamam  
nānānuparivatti, sabbam manokammam ānāpabbañgamam  
nānānuparivatti.

Attite amse appaṭihataṃ ānāpāssanaṃ, anāgate amse  
appaṭihataṃ ānāpāssanaṃ, paccuppane amse appaṭihataṃ  
ānāpāssanaṃ.

Ko ca ānāpāssanaassa paṭighāto?

<sup>1</sup> pucchati. S.

<sup>2</sup> sekha, B.

Nettipakaraṇa.

<sup>3</sup> 'khata', B., S.

<sup>4</sup> puthu, B., S.

<sup>5</sup>

<sup>6</sup> yasmā ye, B.



Yam anicce dukkhe anattaniye<sup>1</sup> ca<sup>2</sup> aññaṇaṃ<sup>3</sup> adassa-  
\* nam, ayam āṇadassanassa paṭighāto. Yathā idha puriso  
tārakarūpāni passeyya no ca gāṇasasaṅketena jāneyya,  
ayam āṇadassanassa paṭighāto.

Bhagavato pana appatihatam āṇadassanam, anāvaraṇa-  
āṇadassanā<sup>4</sup> hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitabbam:  
gedhā ca rajaniyesu dhammesu<sup>5</sup> dosā ca pariyutthāniyesu.

Tattha yā icchā<sup>6</sup> pucchā<sup>7</sup> patthanā<sup>8</sup> pihāyanā<sup>9</sup> kiṇā,  
tam Bhagavā varento<sup>10</sup> evaṃ āha: kāmesu nabhiḍḍhiḍḍhiyā<sup>11</sup>  
ti. Manasānavilo siyā ti pariyutthānavighātam<sup>12</sup> āha.

Tathā hi sekho abhiḍḍhiḍḍhanto asamuppannāṃ ca kilesaṃ  
uppadeti uppannāṃ<sup>13</sup> ca<sup>14</sup> kilesaṃ phāṭikaroti. Yo pana  
anāvīlāsamkappo anabhiḍḍhiḍḍhanto vāyamati, so anuppannā-  
naṃ<sup>15</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anuppadāya  
chandam janeti vāyamati viriyam ārabhati cittaṃ paggaḥhā-  
hāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ pahānāya chandam janeti vāyamati viriyam  
ārabhati cittaṃ paggaḥhāhāti padahati, so anuppannānaṃ  
kusalānaṃ dhammānaṃ uppadāya chandam janeti vāya-  
mati viriyam ārabhati cittaṃ paggaḥhāhāti padahati, so  
uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā<sup>16</sup> asammosaṃ  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam  
janeti vāyamati viriyam ārabhati cittaṃ paggaḥhāhāti pada-  
hāti.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaṇīyakko, byāpāḍavītakko, vihiṃsāvītakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusāyā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

<sup>1</sup> anattani, B.

<sup>2</sup> 'va, S.

<sup>3</sup> ayam āṇa, S.

<sup>4</sup> 'dassā, B.; dassanāti, S.

<sup>5</sup> om. B.

<sup>6</sup> pihāyanā, S.

<sup>7</sup> niva, B.

<sup>8</sup> manobhi, S.

<sup>9</sup> 'tṭhānā, S.

<sup>10</sup> uppaṇna, S.

<sup>11</sup> om. S.

<sup>12</sup> S. adda vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vi-himsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannup-panne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imeṣu catūsu indriyesu saddhaṇā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekkho sabbhehi kusalehi dhammehi appamatto vutto Bhagavatā<sup>1</sup> anāvilatāya manasā. Tenāha Bhagavā:—  
Manasānāvilo siyā ti.

Kusalā sabbadhammanā ti.

Loka nāma tividho: kilesaloka, bhavaloka, indriyaloka (cf. p. 11).

Tattha kilesalokena bhavaloka samudāgacchati. So in-driyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa parināṇa bhavati. Sā duvidhena upaparikkhitabbā<sup>2</sup>: dassa-nāparināṇāya ca bhāvanāparināṇāya ca. Yadā hi sekkho neyyam<sup>3</sup> pariṇāti, tadā nibbidāsahagatēhi saññāmanasi-kārehi neyyam parināṇatam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ<sup>4</sup> ca. Tam ānāṃ pañcavidhena<sup>5</sup> veditabbam: abhiññā, parināṇā, pahānaṃ, bhāvanā, sacchikiriya.

<sup>1</sup> eto, S.

<sup>2</sup> parikkhiyatabbā, S.

<sup>3</sup> neyyam, B.

<sup>4</sup> om. S.

<sup>5</sup> vidhe, S.

a) Tattha katamā abhiññā?

- \* Yam dhammanam salakkhaṇe-nūpam dhammapaṭisambhida<sup>1</sup> atthapaṭisambhida ca, ayam abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā<sup>2</sup> yā parijānanā: idam kusalam idam akusalam idam sāvajjam idam anavajjam idam kaṇham idam sukkam idam sevittabbam idam na-sevittabbam, ime dhammā evam gahitā idam phalam nibbattayanti<sup>3</sup>, tesam evam gahitānam ayam attho ti, ayam pariññā.

Evam parijānitvā<sup>2</sup> tayo dhammā avasiṭṭhā bhavanti: pahātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṃkhatam.

- \* Yo evam jānāti, ayam vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalātākusalo ayakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhamman ti<sup>4</sup>.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante alokite vilokite samminjite<sup>5</sup> pasārite samghātipattacivaradharane asite pite khāyite sayite uccārapassāvakkamme gate thite nisinne sutte jāgarite bhāsire tūphibhāve satena sampajānena vihātabbam.

- \* Imā dve cariyā anuññatā Bhagavatā: ekā visuddhānam, ekā visujjhantānam.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiecāni hi arabato indriyāni. Yam bojjham<sup>6</sup> tam<sup>7</sup> catubbidham: dukkhassa parinnābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, tirodhassa sacchikiriyābhisamayena.

Idam catubbidham bojjham<sup>6</sup>. Yo evam jānāti, ayam

<sup>1</sup> B. *adda* ca.

<sup>2</sup> *netvā*, B<sub>1</sub>.

<sup>3</sup> *ttāpentī*, B.

<sup>4</sup> *om. S.*

<sup>5</sup> *samī*, B<sub>1</sub>.

<sup>6</sup> *bojjhaṅgam*, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmeṣu nābhigijjheyya (Ajita ti Bhagavā)  
manasānācilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evaṃ vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-yitabbā. Atthapagataṃ hi byañjanam samphappalāpaṃ<sup>1</sup> bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā<sup>2</sup> atthabyañjanupetaṃ saṃgāhitabbam<sup>3</sup> suttāni ca pavicinitabbam<sup>4</sup>.

Kim<sup>5</sup> idaṃ suttam?

Āhaccaracanam anusandhivacanam nitattham neyyattham<sup>6</sup> a samkilesabhāgiyam vāsanabhāgiyam<sup>7</sup> nibbedhabhāgiyam asekhabhāgiyam.

Kuhipi imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttam pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yam pucchitāni ca<sup>8</sup> vissajjitāni ca<sup>9</sup> suttassa yā<sup>10</sup> ca anugiti ti<sup>11</sup>.

Niyutto vicayo-hāro.

### § 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayam yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam-<sup>12</sup> bahulāttherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye<sup>13</sup> a sandassayitabbāni, dhammatāyam<sup>14</sup> upanikkhipitabbāni.

<sup>1</sup> sampa°, B. B.      <sup>2</sup> tassa, B.      <sup>3</sup> saṃgāyitabbam, S.

<sup>4</sup> S. adis ti.      <sup>5</sup> om. S.      <sup>6</sup> vāsana°, S.      <sup>7</sup> om. B.

<sup>8</sup> nāyam, S.



- \* a) Katamasmiṃ sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmiṃ vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ<sup>1</sup> dhammatāyaṃ upanikkhipitabbāni?

Pañceasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandi-  
sati dhammataṃ ca na vilometi, evaṃ āsava na janeti.

- \* Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati  
yathā yathā yujjati, tam tam gahetabbam.

- \* 4. Pañham pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam<sup>2</sup> vicetabbam<sup>3</sup>. Yadi sabbāni  
padāni ekam attham abhivadanti, eko pañho. Atha cattāri  
padāni ekam attham abhivadanti, eko pañho. Atha tīni  
padāni ekam attham abhivadanti, eko pañho. Atha dve  
padāni ekam attham abhivadanti, eko pañho. Atha ekam  
padam ekam attham abhivadati, eko pañho.

Tam upaparikkhamānena aññatabbam.

5. Kim<sup>4</sup> ime dhammā nānatthā nānābyañjanā udāhu  
imesam dhammānam eko attho byañjanam eva nānan ti?  
Yathā kim bhavē?

Yathā sā devatā Bhagavantam pañham pucchati:

*Ken' assu<sup>5</sup> 'bbhūhato loko ken' assu parivārīto*

*kena sallena otiṃṇo kissa dhūpāyito<sup>6</sup> sadā ti?* (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Katham ūyati?

Bhagavā hi devatāya vissajjati:

*Maccunābbhūhato loko jarāya parivārīto*

*tanhāsallena otiṃṇo icchūdhūpāyito sadā ti* (l. c. Cf. Thag.  
v. 448).

Tattha jarā ca<sup>7</sup> marapaṇ ca, imāni dve samkhatassa  
saṅkhatalakkhaṇāni. Jarāyaṃ thitassa aññathattam ma-  
raṇam vayo.

Tattha jarāya ca<sup>7</sup> marapaṇassa ca atthato nānattham. Kena  
kāraṇena?

<sup>1</sup> missam. B.

<sup>4</sup> kema su. S.

<sup>2</sup> 'gāyi'. B.

<sup>3</sup> dhumāyito, B.

<sup>5</sup> om. S.

Gabbhagatā pi hi miyyanti na ca<sup>1</sup> te jinnā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni<sup>2</sup> jiranti. Sakkate ca<sup>3</sup> jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum añnatr<sup>4</sup> eva iddhimantānaṃ iddhivisaṃyā.

Yam panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi<sup>5</sup> miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatthā pi vigata-taṇhā siyūṃ<sup>6</sup>, yathā<sup>7</sup> ca<sup>8</sup> taṇhā<sup>9</sup> dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbhaṃ.

Yadi ca sandissati yutti, samārūlhaṃ atthato ca aññattam, byañjanato pi gavesitabbhaṃ.

Sallo ti vā dhūpāyaṇ ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati<sup>10</sup> icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūrāmaṇe navasū aghātavatthū-sa kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya<sup>7</sup> ca<sup>8</sup> maraṇassa ca taṇhāya ca atthato aññattam.

Yam pan<sup>11</sup> idam Bhagavatā dvīhi nāmehi abhilapitaṃ<sup>12</sup> icchā ti pi taṇhā ti pi, idam Bhagavatā bāhiraṇaṃ vatthūnaṃ ārammaṇavasena dvīhi nāmehi abhilapitaṃ<sup>13</sup> icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uṇhattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmaṇi labhati: kaṭṭhaggi ti pi tinaggi ti pi sakalikaggi ti pi gomayaggi ti pi thū-saggi ti pi saṃkāraggi ti pi, sabbo hi<sup>14</sup> aggi uṇhattalak-khaṇo<sup>15</sup> va, evaṃ sabba taṇhā ajjhosānalakkhaṇena eka-

<sup>1</sup> ce, B.

<sup>2</sup> sarirā, S.

<sup>3</sup> va, B.

<sup>4</sup> om. S.

<sup>5</sup> om. B.

<sup>6</sup> yujjati, S.

<sup>7</sup> jarā, B.

<sup>8</sup> om. B., S.

<sup>9</sup> labhitam, S.

<sup>10</sup> pi, B., S.

lakkhaṇā. Api tu ārammaṇa<sup>1</sup>-upādānavasena aññamaññehi  
 \* nāmehi abhilapitā: icchā iti pi taṇhā iti pi sallo iti pi  
 dhūpāyana<sup>2</sup> iti pi saritā iti pi visattikā iti pi sineho iti  
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti  
 pi āsā iti pi pipāsā<sup>3</sup> iti<sup>4</sup> pi<sup>5</sup> abhinandanā iti pi<sup>6</sup>.

Sabbā hi<sup>7</sup> taṇhā ajjhosaṇalakkhaṇena ekalakkhaṇā yathā  
 ca vevacane vuttā<sup>8</sup>.

Āsā pihā<sup>9</sup> ca<sup>10</sup> abhinandanā ca

anekadhātūsu<sup>11</sup> sarā patitthitā

aññānamulappabhavā pajappitā

sabbā mayā byantikatā samulakā<sup>12</sup> ti (Cf. S. I, p. 181). <sup>CP53</sup>.

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarāgassa<sup>13</sup> avigatachandassa avigata-  
 pemassa avigatapipāsassa avigataparijāhassa ... (Cf. S. III,  
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-  
 ñāṇe avigatarāgassa avigatachandassa avigatapemassa avi-  
 gatapipāsassa avigataparijāhassa sabbam suttam vitthāre-  
 tabbam.

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro<sup>14</sup> kāmataṇhāsamkhā-  
 ramūlako<sup>15</sup>, na pana yujjati: sabbo nibbidūpacāro<sup>16</sup> kāma-  
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.  
 Yathā Bhagavā rāgacaritassa puggalassa asobham desayati,  
 dosacaritassa Bhagavā puggalassa mettāṃ desayati, moha-  
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettāṃ<sup>17</sup> ceto-  
 vimuttiṃ<sup>18</sup> deseyya sukhāṃ vā paṭipadam dandhabhīṇāṃ su-  
 khāṃ vā paṭipadam khippābhīṇāṃ vipassanāpubbaṅgamāṃ  
 vā pahānam deseyya, na yujjati desanā. Evam<sup>19</sup> yam kiñci  
 rāgassa anulomappahānam dosassa anulomappahānam mo-

<sup>1</sup> \* nam, B<sub>1</sub>, S.

<sup>2</sup> \* dhūm°, S.

<sup>3</sup> om. S.

<sup>4</sup> B<sub>1</sub>, B<sub>2</sub>, add iti.

<sup>5</sup> om. B<sub>1</sub>, B<sub>2</sub>.

<sup>6</sup> vuttam, S.

<sup>7</sup> pipāsā pihā, S.

<sup>8</sup> B<sub>1</sub>, puts ca before pihā.

<sup>9</sup> \* tūsu, B<sub>1</sub>, S.

<sup>10</sup> samulika, B<sub>1</sub>, S.

<sup>11</sup> avita°, S.; also Com.

<sup>12</sup> dukkho°, B<sub>1</sub>.

<sup>13</sup> S. adds ti.

<sup>14</sup> nibbindu°, B<sub>1</sub>.

<sup>15</sup> mettā, S.

<sup>16</sup> \* ttiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā<sup>1</sup> yutti-hārena yojetabbam, yāvatika<sup>2</sup> āpāssa bhūmiā. \*

Mettāvihāriassa sato byūpādo cittaṃ pariyādāya tassaati ti na yujjati desanā, byūpādo pahānaṃ abbhaththam gacchati ti yujjati desanā.

Karupāvihāriassa sato vihesā cittaṃ pariyādāya tassaati ti na yujjati desanā, vihesā pahānaṃ abbhaththam gacchati ti yujjati desanā.

Muditāvihāriassa sato arati cittaṃ pariyādāya tassaati ti na yujjati desanā, arati pahānaṃ abbhaththam gacchati ti yujjati desanā.

Upekkhāvihāriassa<sup>4</sup> sato rāgo cittaṃ pariyādāya tassaati ti na yujjati desanā, rāgo pahānaṃ abbhaththam gacchati ti yujjati desanā.

Animittāvihāriassa sato nimittānussāri, tena ten<sup>5</sup> eva viññā-<sup>6</sup> nam pavattati ti na yujjati desanā, nimittam pahānaṃ abbhaththam gacchati ti yujjati desanā.

Asmi ti vigatam, ayaṃ aham asmi ti na samanupassāmi, atha ca pana me kismiñci<sup>7</sup> katasmim<sup>8</sup> ti vicikicchā katham-kathā<sup>9</sup> sallam<sup>10</sup> cittaṃ pariyādāya tassaati ti na yujjati desanā, vicikicchā kathamkathā<sup>9</sup> sallam pahānaṃ abbhaththam gacchati ti yujjati desanā.

Yathā vā<sup>11</sup> pana<sup>12</sup> paṭhamam<sup>13</sup> jhānam<sup>14</sup> samāpannassa sato kāmarāgabyāpādā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakka-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Dutiyaṃ jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhā-sukhasahagatā<sup>15</sup> vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

<sup>1</sup> netvā, B.    <sup>2</sup> yāvati, S.    <sup>3</sup> om. S.    <sup>4</sup> upekkhā, B.

<sup>5</sup> kismim, B.    <sup>6</sup> "mici (without ti), B.; kathasmim, S.

<sup>7</sup> S. puts katham<sup>8</sup> before vi<sup>9</sup>    <sup>8</sup> sallaki, S.    <sup>9</sup> 'va, S.

<sup>10</sup> paṭhamajjhā, S., and so in every similar case.

<sup>11</sup> upekkhā, B.



Tatiyaṃ jhānaṃ samāpannassa sato pīṭukhasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāśānācāyatanaśahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Ākāśānācāyatanaṃ samāpannassa sato rūpasahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāṇācāyatanaśahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Viññāṇācāyatanaṃ samāpannassa sato ākāśānācāyatanaśahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākīncaññāyatanaśahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Ākīncaññāyatanaṃ samāpannassa sato viññāṇācāyatanaśahagatā saññāmanasikārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāśaṇṇāyatanaśahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Nevasaññānāśaṇṇāyatanaṃ samāpannassa sato saññūpācārā viśesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitaṇirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, viśesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato<sup>1</sup> vicayena hārena vicinitvā  
yutti-hārena yojetabbā<sup>2</sup>.

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi<sup>3</sup> yo ca gocaro tesā ti.  
Niyutto yutti-hāro.

#### § 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthava<sup>4</sup> - asampativēdhalakkhaṇā<sup>5</sup> avijjā.  
Tassa vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taphā.  
Tassa piyarūpaṃ satarūpaṃ padatthānaṃ. Patthanalak-  
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vappa-  
saṇṭhānabyañjanagahapalakkhaṇā<sup>6</sup> subhasāññā. Tassa in-  
driyāsamvaro padatthānaṃ. Sāsavaphassa-upagamanalak-  
khaṇā sukhasāññā. Tassa assādo padatthānaṃ. Samkhata-  
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-  
sāññā. Tassa viññānaṃ padatthānaṃ. Anicca-sāññā-dukka-  
sāññā-asamanupassanalakkhaṇā attasāññā<sup>7</sup>. Tassa nāma-  
kāyo padatthānaṃ.

Sabbadhammasampativēdhalakkhaṇā vijjā. Tassa sab-  
baṃ<sup>8</sup> ñeyyaṃ<sup>9</sup> padatthānaṃ. Cittavikkhepapatisamhara-  
ṇalakkhaṇo samatho. Tassa asubbhā padatthānaṃ. Icchava-  
carapatisamharaṇalakkhaṇo alobho. Tassa adinnādāna  
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa  
pāpatipātā veramaṇi padatthānaṃ. Vatthu-arippatipāda-  
nalakkhaṇo amoho. Tassa sammāpatipatti padatthānaṃ.  
Vinīlakavipubbakagahapalakkhaṇā asubhasāññā. Tassa  
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhaṇā  
dukka-sāññā. Tassa vedanā padatthānaṃ. Samkhata-  
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

<sup>1</sup> sato, S.

<sup>2</sup> B. S. add. ti.

<sup>3</sup> bhūmi, B.

<sup>4</sup> sabbadhammānaṃ yathāva, S.

<sup>5</sup> \*byañjanagahaṇaṃ, S.

<sup>6</sup> atthaṃ, S.

<sup>7</sup> om. S.

<sup>8</sup> seyya, S.

sañña. Tassā uppādavayā padaṭṭhānam. Sabbadhammānam<sup>1</sup> abhiniveśalakkhaṇā anattasañña. Tassā<sup>2</sup> dhammasañña<sup>3</sup> padaṭṭhānam. Pañca kāmagunā kāmārāgassa padaṭṭhānam. Pañcendriyāni rūpini<sup>4</sup> rūparāgassa padaṭṭhānam. Chaḷāyatanam<sup>5</sup> bhavarāgassa padaṭṭhānam. Nibbattibhavanupassitā pañcannam upādānakkhandhānam padaṭṭhānam. Pubbenivāsānussati nāpadassanassa padaṭṭhānam. Okappanalakkhaṇā saddhā adhimuttipaccupatṭhānā ca anāvilalakkhaṇo<sup>6</sup> pasādo<sup>7</sup> sampasādanapaccupatṭhāno ca. Abhipatṭhiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānam. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānam. Ārambhalakkhaṇam viriyam. Tassa sammappadhānam padaṭṭhānam. Apilāpanalakkhaṇā sati<sup>8</sup>. Tassā satipatṭhānam padaṭṭhānam. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānam. Pajānanalakkhaṇā pañña. Tassā saccāni padaṭṭhānam.

Aparo nayo: —

Assādamannasikāralakkhaṇo ayoisomanasikāro. Tassa avijjā padaṭṭhānam. Saccasammohanalakkhaṇā<sup>9</sup> avijjā. Tam<sup>10</sup> saṃkhārānam padaṭṭhānam. Punabbhavavirohanalakkhaṇā<sup>11</sup> saṃkhārā. Tam<sup>12</sup> viññāpassa padaṭṭhānam. Opapaccayikanibbattilakkhaṇam viññāpam. Tam nāmarūpassa padaṭṭhānam. Nāmakāyarūpakāyasamghātalakkhaṇam nāmarūpam. Tam chaḷāyatanassa<sup>13</sup> padaṭṭhānam. Indriyavavatṭhānalakkhaṇam chaḷāyatanam<sup>14</sup>. Tam phasassa padaṭṭhānam. Cakkhurūpaviññāpasannipātalakkhaṇo<sup>15</sup> phasso. Tam vedanāya padaṭṭhānam. Itthānīttānubhavanalakkhaṇā vedanā. Tam taphāya padaṭṭhānam. Ajhosānalakkhaṇā taphā. Tam<sup>16</sup> upādānassa padaṭṭhānam. Opapaccayikam<sup>17</sup> upādānam. Tam bhavassa padaṭṭhānam. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam<sup>18</sup>

<sup>1</sup> dhamma, B.      <sup>2</sup> om. S.

<sup>3</sup> rūpini, B. S.; rūpāni, B.      <sup>4</sup> written chaṭṭh<sup>o</sup> in S.

<sup>5</sup> ne, S.      <sup>6</sup> de, S.      <sup>7</sup> satti, S.

<sup>8</sup> kkhana<sup>o</sup>, B., S.      <sup>9</sup> sā, B., S.      <sup>10</sup> virūhaka<sup>o</sup>, S.

<sup>11</sup> te, B., S.      <sup>12</sup> sa<sup>o</sup>, S.      <sup>13</sup> sannipātana<sup>o</sup>, S.

<sup>14</sup> sā, S.      <sup>15</sup> tam, B.      <sup>16</sup> so, B., S.

jātiyaṃ paṭṭhānaṃ. Khandhapātubhavanalakkhaṇa<sup>1</sup> jāti. Tam jarāya paṭṭhānaṃ. Upadhiparipakalakkhaṇa jarā. Tam maraṇassa paṭṭhānaṃ. Jīvitindriyupacchedalakkhaṇaṃ maraṇaṃ. Tam sokassa paṭṭhānaṃ. Ussukkakārako soko. Tam paridevassa paṭṭhānaṃ. Lalappakārako<sup>2</sup> paridevo. Tam dukkhassa paṭṭhānaṃ. Kāyasampiṇaṃ dukkhaṃ. Tam domanassassa paṭṭhānaṃ. Cittasampiṇaṃ<sup>3</sup> domanassaṃ. Tam upāyāsaṃ paṭṭhānaṃ. Odaḥanākārako upāyāso. Tam bhavassa paṭṭhānaṃ.

Imāni bhavaṅgaṇi yadā samaggāni nibbattāni bhavanti, so bhavo. Tam saṃsāraṃ paṭṭhānaṃ. Niyyānalakkhaṇo maggo. Tam nirodhaṃ paṭṭhānaṃ. Tittānūtaṃ pitaṇṇutāya paṭṭhānaṃ. Pitaṇṇutā mattānūtaṃ paṭṭhānaṃ. Mattānūtaṃ attānūtaṃ paṭṭhānaṃ. Attānūtaṃ pubbekatapunnatāya<sup>4</sup> paṭṭhānaṃ. Pubbekatapunnatā<sup>5</sup> patirūpadesavāsassa paṭṭhānaṃ. Patirūpadesavāso sappurisaṇṇissayassa paṭṭhānaṃ. Sappurisaṇṇissayo<sup>6</sup> attasamāpāṇidhānaṃ paṭṭhānaṃ. Attasamāpāṇidhānaṃ eṭṭhaṃ paṭṭhānaṃ. Silāni avippaṭṭisāraṃ paṭṭhānaṃ. Avippaṭṭisāro pāmujjassa<sup>7</sup> paṭṭhānaṃ. Pāmujjaṃ pītiyaṃ paṭṭhānaṃ. Pīti passaddhiyaṃ paṭṭhānaṃ. Passaddhiṃ sukhassa paṭṭhānaṃ. Sukhaṃ samādhiṃ paṭṭhānaṃ. Samādhi yathābhātanāpadassanassa paṭṭhānaṃ. Yathābhātanāpadassanaṃ nibbidāya paṭṭhānaṃ. Nibbidā virāgassa paṭṭhānaṃ. Virāgo vimuttiyaṃ paṭṭhānaṃ. Vimuttiṃ vimuttiṇāpadassanassa paṭṭhānaṃ.

Evam yo koṇi upanissayo yo koṇi paccayo, sabbo so paṭṭhānaṃ.

Tenaṃ āyasmā Mahākaccāno:—

Dhammaṃ deseti jīno ti.

Niyutto paṭṭhāna-kāro.

<sup>1</sup> khandhānaṃ pātu<sup>1</sup>, S.      <sup>2</sup> lalanappa<sup>2</sup>, S.

<sup>3</sup> cittaṭṭhānaṃ, S.      <sup>4</sup> \*kātānūtaṃ, B.

<sup>5</sup> \*tānūtaṃ, B.      <sup>6</sup> sappurisasannissayo, S.

<sup>7</sup> pāmo<sup>3</sup>, B.



## § 5. Lakkhaṇa-hāra.

1. Tattha ktaṃ lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kim lakkhayati?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kim bhavē?

Yathāha Bhagavā: —

*Cakkhum<sup>1</sup> bhikkhave anavattṭhitam ittaram parittam paḥṇaṃ, parato dukkham byasanam calaṃ<sup>2</sup> kukkulaṃ saṃkhāram<sup>3</sup> vudhakaṃ<sup>4</sup> amittamaṃjhe.*

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanaṇi vuttāni bhavanti.

Kena kārapena?

Sabbāni hi cha ajjhattikāni āyatanaṇi vadhakatṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

*Atiṭe Radha rūpe anupekho<sup>5</sup> hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virūḍḍāya nirodhaya cāgaya paṇinissaggāya paṭipajja.*

Imasmiṃ rūpakkhandaḥ vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kārapena?

Sabbe hi pañcakkhandhā Yamakovādasutte<sup>6</sup> vadakatṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

*Yesā ca susamāradḍhā niceṇaṃ kāyagatā satī*

*akiceṇaṃ te na sevanti icce sātaccakarino* (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā satī cittaगतā<sup>7</sup> dhammagatā<sup>8</sup> ca. Tathā yaṃ kiñci dīṭṭham vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

<sup>1</sup> lakkhiyati, B. S.

<sup>2</sup> cakkhu, S.

<sup>3</sup> calanam, B.

<sup>4</sup> saṃkhāraṇaṃ, S.

<sup>5</sup> pekkho, S.

<sup>6</sup> cf. S. III, p. 109 sqq.

<sup>7</sup> cittaṃ, S.

<sup>8</sup> dhammā, B.

*Tasmā ti ha tvam<sup>1</sup> bhikkhu kāye kāyānupassī viharāhi<sup>2</sup> ātāpi sampajāno satimā vineyya loke abhiññādomanassam.*

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhiññādomanassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchanti.

Kena karanena?

Ekalakḥhaṇattā catunnam indriyaṇaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripūrim gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūrim gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūrim gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūrim gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūrim gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo atthaṅgiko maggo bhāvanāpāripūrim gacchati. Sabbe ca<sup>3</sup> bodhaṅgamā<sup>4</sup> dhammā bodhipakkhiyā bhāvanāpāripūrim gacchanti.

Kena karanena?

Sabbe hi bodhaṅgamā<sup>5</sup> dhammā<sup>6</sup> bodhipakkhiyā niyyā-nikalakḥhaṇena ekalakḥhaṇa.

Te<sup>6</sup> ekalakḥhaṇattā bhāvanāpāripūrim gacchanti.

Evam<sup>7</sup> akusalā pi<sup>8</sup> dhammā ekalakḥhaṇattā pahānaṃ abhhatthaṃ gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā paluy-yanti, ahārā c'assa pariññaṃ gacchanti, upādānehi anupā-dāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiggo bhavati, sallehi ca visallo bhavati, viññānatthūtiyo c'assa pariññaṃ gacchanti, agatigamaṇehi<sup>9</sup> ca<sup>10</sup> na agatiṃ<sup>10</sup> gacchanti.

<sup>1</sup> tam. S.

<sup>2</sup> bojjhā. S.

<sup>3</sup> S. adds pi.

<sup>10</sup> bhavati. S.

<sup>4</sup> rati. S.

<sup>5</sup> om. B.

<sup>6</sup> om. B. S.

<sup>7</sup> ya. B.

<sup>8</sup> tena. B. S.

<sup>9</sup> vesu hi. S.

Evam akusala pi dhammā ekalakkhatattā pāṇanam abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitaṃ tatthā<sup>1</sup> eva<sup>2</sup> rūpadhātu<sup>3</sup> rūpakkhandho<sup>4</sup> rūpañcayatanaṃ. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhaṃ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ<sup>5</sup> sabbo ca paṭiccasamuppādo.

Kena karamena?

Adukkhamasukhāya hi vedanāya avijjā<sup>6</sup> anuseti<sup>7</sup>, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam, viññāpaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanam<sup>8</sup>, chaḷāyatanapaccayā<sup>9</sup> phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyassa sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti<sup>10</sup>.

\* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hataḃbo, vitarāga-vitadosa-vitamoha-ariyadhammeḥi hataḃbo.

\* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato ca cutupapātato<sup>11</sup> ca, tesam dhammānam ekasmin dhamme vutte avasittha dhammā vuttā bhavanti.

Tenaḥa āyasmā Mahākaccāno<sup>12</sup>: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubbyūha-hāro.

1. Tattha katamo catubbyūho-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suitassa neruttaṃ ca adhippāyo ca nidānaṃ ca pubbāparasandhi ca gavesitabbā<sup>13</sup>.

<sup>1</sup> tattha, B.,    <sup>2</sup> dhatum, S.    <sup>3</sup> om, S.    <sup>4</sup> upekkhī, B.  
<sup>5</sup> abhijjā, S.    <sup>6</sup> ti ti, S.    <sup>7</sup> sa, B., S.    <sup>8</sup> ti, B.,  
<sup>9</sup> cutupātato, B.    <sup>10</sup> kaccāyano, B.    <sup>11</sup> tabbo, B. B.,

a) Tattha katamam neruttam?

Yā nirutti padasamhitā, yam dhammānam nāmaso nānam. \*

Yadā hi bhikkhu atthassa ca nāmam jānāti dhammassa  
ca nāmam jānāti, tathā tathā nam abhiniropeti, ayam<sup>1</sup>  
vuccati atthakusalo dhammakusalo byañjanakusalo nirutti-  
kusalo pubbhāparakusalo desanākusalo atitādhivacanakusalo  
anāgatādhivacanakusalo paccuppannādhivacanakusalo itthā-  
dhivacanakusalo purisādhivacanakusalo nāpumsakādhiva-  
canakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni<sup>2</sup> kātabbāni janapadaneruttāni<sup>3</sup> sabbā ca  
janapadaniruttiyo<sup>4</sup>, ayam nirutti padasamhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ<sup>5</sup>  
chattāṃ mahantaṃ yathā<sup>6</sup> vassakāle  
esānisaṃso<sup>7</sup> dhamme sucinne  
na duggatiṃ gacchati dhammacāri ti (Cf. p. 6).*

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhamma-  
cāri<sup>8</sup> bhavissanti ti ayam ettha Bhagavato adhippāyo.

*Core yathā sandhimukhe gahito  
sakkammunā haṇṇate bajjhate ca  
evam ayam pecca<sup>9</sup> pajā parattha  
sakkammunā haṇṇate bajjhate cā ti (Cf. Thag. v. 786).*

Idha Bhagavato ko adhippāyo?

Sañcetanikānam katānaṃ kammānaṃ upacānaṃ duk-  
khavedaniyānaṃ anittānaṃ asātaṃ vipākānaṃ paccanubha-  
vissati ti ayam ettha Bhagavato adhippāyo.

*Sukhakāmāni bhātāni yo dandena vihiṃsati<sup>10</sup>  
attano sukham esāno pecca<sup>11</sup> na labhate sukhaṃ ti (Dhp.  
v. 131).*

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam<sup>12</sup> kammam<sup>13</sup>  
na karissanti ti ayam ettha Bhagavato adhippāyo.

<sup>1</sup> B. add: ca.

<sup>2</sup> S. add: pi.

<sup>3</sup> niruttāni, B. B.

<sup>4</sup> "neruttiyo, B., S.

<sup>5</sup> "ri, S.

<sup>6</sup> yathā, B., S.

<sup>7</sup> etāni, S.

<sup>8</sup> "cāriṇo, B.

<sup>9</sup> pacca, B., S.

<sup>10</sup> vihiṃsati, B.

<sup>11</sup> pacca, B. B., all MSS. add so.

<sup>12</sup> pāpa, S.



*Middhī*\* yadā hoti mahagghaso ca  
*niddāyitā samparivattasāyī*  
*mahāvarāho va nivāpapaṭṭho*\*  
*punappunasaṃ gabbhaṃ upeti mando ti* (Dhp. v. 325;  
 Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarasena aṭṭiyitukāma<sup>2</sup> bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyaṇṇuyogam anuyutta vipassakā<sup>3</sup> kusalesu dhammesu sagārava ca sabrahmacārisu<sup>4</sup> thesesu navesu majjhimesu ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam*\* *pamādo maccuno padam*  
*appamattā na miyyanti ye pamattā yathā matā ti*  
 (Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāma bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo. Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālakō Bhagavantam āha (S. N. I, 2): —

*Nandati puttēhi*\* *puttimā*  
*gopiko gohi tath' eva nandati*  
*upadhi hi narassa nandanā*  
*na hi so nandati yo nirūpadhi ti* (v. 16 — v. 33).

Bhagavā āha: —

*Socati puttēhi*\* *puttimā*  
*gopiko gohi tath' eva socati*  
*upadhi hi narassa socanā*  
*na hi socati yo nirūpadhi ti* (v. 17 — v. 34).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bhagavā bāhiram pariggaham upadhim<sup>5</sup> āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbatā puthusilam pātesi, Bhagavā āha: —

\* middhi, B. B.,

\* vuddho, B.

2 attī, B.; attā, B.,

4 nā, S.

3 brahma, B. B.,

6 tam p, all MSS.

7 hi ti, S.

5 dhi, B. S.

*Sace pi kevalaṃ sabbaṃ Giṃhakuṭaṃ calessasi<sup>1</sup>  
n'eva<sup>2</sup> sammāvimuttānaṃ<sup>3</sup> buddhūnaṃ atthi injitaṃ* (S. I.  
p. 109).

*Nabhaṃ phaleyya paṭhavim caleyya  
subbe<sup>4</sup> va<sup>5</sup> pānā uda santaseyyuṃ  
sallam pi ce urasi kampaseyyuṃ  
upadhisu tanaṃ na karonti buddhā ti* (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
gavā kāyaṃ upadhiṃ<sup>6</sup> āhā ti.

Yathā cāha: —

*Na taṃ dalhaṃ<sup>7</sup> bandhanam āhu dhīrā  
yad<sup>8</sup> āyasaṃ<sup>9</sup> dārujaṃ pabbajāṃ ca  
sārattarattā maṇikundalesu  
puttesu dāreṇu ca ya apekkhā<sup>10</sup> ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
gavā bahiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

*Etaṃ dalhaṃ bandhanam āhu dhīrā  
chārināṃ sūhilaṃ duppanuṭṭaṃ  
etaṃ pi chetvina paribbajanti  
anapekkhino<sup>11</sup> kāmasukhaṃ pahaya<sup>12</sup> ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
gavā bahiravattukāya taṇhaya pahānaṃ āhā ti.

Yathā<sup>13</sup> cāha<sup>14</sup>: —

*Aturaṃ asuciṃ pātiṃ dugandhaṃ dehanissitaṃ  
paggharantaṃ divārattiṃ<sup>15</sup> bālānaṃ abhinanditaṃ ti* (Cl.  
Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
gavā ajjhattikavattukāya taṇhaya pahānaṃ āhā ti.

Yathā cāha: —

<sup>1</sup> lessati, B.; calissati, S.; caleyyasi, B.      <sup>2</sup> na ca, S.

<sup>3</sup> samāvi<sup>16</sup>, B.; samādhi<sup>17</sup>, S.      <sup>4</sup> ca, S.

<sup>5</sup> dhi, B. S.      <sup>6</sup> B. puts dalham before na taṃ.

<sup>7</sup> yam, S.      <sup>8</sup> ay<sup>18</sup>, S.

<sup>9</sup> apekkhā, S.      <sup>10</sup> pekkhino, S.

<sup>11</sup> om. B., S.      <sup>12</sup> rattī, B., S.

*Ucchinda<sup>1</sup> sinham attano  
kumudaṃ sārādikaṃ va pāṇinā  
santimaggam eva brūhaya  
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ ūyati: idha Bhagavā ajjhātikavattukāya taphāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha<sup>2</sup>: —

*Kāmandhā jālasacchannā taphāchadanachādita<sup>3</sup>  
pamattabandhanābadhā<sup>4</sup> macchū va kamināmadhe  
jarāmaranā<sup>5</sup> anventi<sup>6</sup> vaccho khirapako<sup>7</sup> va mātaraṃ ti*  
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha<sup>8</sup>: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati  
andhatamaṃ<sup>9</sup> tadā hoti yaṃ rūpo sahate naraṃ ti* (Cl. p. 12).

Iti andhatāya ca sacchannatāya<sup>10</sup> ca sā yeva taṇhā abhilaṇṇā.

Yaṃ cāha: —

Kāmandhā jālasacchannā<sup>11</sup> taphāchadanachādita<sup>12</sup> ti yaṃ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilaṇṇā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṃcāha: kāmā ti imo kilesakāmā, yaṃ cāha: jālasacchannā<sup>13</sup> ti tesāṃ yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā<sup>14</sup>.

Ye edisikā, te jarāmaranāṃ anventi.

<sup>1</sup> ucchinna, B. <sup>2</sup> yathā cāha, B. <sup>3</sup> nābandhā, all MSS.

<sup>4</sup> om. S. <sup>5</sup> khirapako, B. S. <sup>6</sup> yathā cāha, B. S.

<sup>7</sup> andham ta<sup>8</sup>, S. <sup>8</sup> pacch<sup>9</sup>, B. S.

<sup>9</sup> pacch<sup>10</sup>, B. S. <sup>10</sup> vuttam, B.

Ayam Bhagavatā yathanikkhittagāthābalena\* dassitā: jarāmarāṇaṃ aroventi ti.

*Yassa papañcā<sup>1</sup> t̥hiti<sup>2</sup> ca n'atthi  
sandānaṃ<sup>3</sup> palighaṇ<sup>4</sup> ca vitivatto  
taṇ<sup>5</sup> nittan̐haṇ<sup>6</sup> munin̐ carantaṇ<sup>7</sup>  
na cīṇānāti saderako pi loko ti* (Ud. p. 77).

Papañcā nāma taṇhā dīṭṭhūmānā tadabhisamkhatā ca samkhārā. T̥hiti<sup>2</sup> nāma anusayā. Sandānaṃ<sup>3</sup> nāma taṇhāya<sup>4</sup> pariyutthānaṃ. Yāni chaṭṭimsa taṇhāya jaliniyā vīcaritāni. Paligho nāma moho. Ye ca papañcā<sup>1</sup>-samkhārā yā ca t̥hiti<sup>2</sup> yaṃ<sup>7</sup> sandānaṃ<sup>3</sup> ca yaṃ<sup>7</sup> palighaṇ<sup>4</sup> ca, yo etaṇ<sup>5</sup> sabbhaṃ samatikkanto ayam vuccati nittan̐ho iti.

Tattha pariyutthānasamkhārā: dīṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā<sup>12</sup> vā<sup>13</sup>.

Evam taṇhā tividhaṃ phalaṇ<sup>1</sup> deti: dīṭṭhe<sup>11</sup> vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā āha: —

*Yaṃ lobhapakatam kammaṇ karoti kāyena vā vācāya vā  
manasā vā, tassa vipākaṇ anubhoti dīṭṭhe<sup>11</sup> vā dhamme  
upapajje vā apare vā pariyāye ti.*

Idam Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ dīṭṭhadhammavedaniyaṃ vā kammaṇ upapajjavedaniyaṃ vā kammaṇ aparāpariyavedaniyaṃ<sup>12</sup> vā<sup>13</sup> kammaṇ.

Evam kammaṇ tidhā vipaccati: dīṭṭhe<sup>11</sup> vā dhamme upapajje<sup>14</sup> vā apare<sup>15</sup> vā<sup>16</sup> pariyāye<sup>17</sup>.

Yathāha: —

*Yaṇ ca bālo idha pīṇātīpātī hoti | pe<sup>16</sup> | micchādīṭṭhī  
hoti, tassa dīṭṭhe<sup>11</sup> vā<sup>12</sup> dhamme vipākaṇ paṭisaṃvedeti  
upapajje<sup>14</sup> vā apare vā pariyāye ti.*

\* phalena, B., S.      <sup>2</sup> papañcath<sup>1</sup>, S.; <sup>2</sup> dhiti, B.

<sup>3</sup> sandh<sup>2</sup>, B. B., S.; <sup>3</sup> sant<sup>2</sup>, Com.

<sup>4</sup> dhi<sup>2</sup>, B.

<sup>5</sup> taṇhā, B.; S. <sup>6</sup> adde ca.

<sup>7</sup> ca, S.

<sup>8</sup> om. B., S.

<sup>9</sup> sandh<sup>2</sup>, S.

<sup>10</sup> pariyāyave<sup>2</sup>, B.

<sup>11</sup> om. B.

<sup>12</sup> dīṭṭhe 'va, S.

<sup>13</sup> aparāpariyāya, B. B.; aparāpariyāya vā ve<sup>2</sup>, S.; <sup>14</sup> but cf. Mil. p. 108 aparāpariyakammaṇ.

<sup>15</sup> om. S.

<sup>16</sup> jjam, B., S.

<sup>17</sup> aparāpariyāye, S.

<sup>18</sup> pa, B.; la, B.

<sup>19</sup> dīṭṭhe 'va, B.

<sup>20</sup> jjam, B.; jja, S.



Idam Bhagavato pubbāparena yujjati.

Tattha pariyutthānam paṭisaṃkhānabalena pahātabbam, saṃkhārā dassanabalena, chaṭṭimsa tanhāvicaritaṇi<sup>1</sup> bhāvanābalena pahātabbāni ti.

Evam tanhā pi tidhā paliyyati: yā nittanahatā ayam sa-upādisesā nibbānadhātu, bheda kāyassa ayam anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yañ cāha Bhagavā<sup>2</sup>: —

*Papañceti atitānāgata-paccuppannam cakkhuvinnēyyam rūpaṃ ārabbhā ti<sup>3</sup> yañ cāha Bhagavā: —*

*Atits Rādha rūpa anapekha<sup>4</sup> hoti<sup>5</sup>, anāgataṃ rūpaṃ mā<sup>6</sup> abhinandi<sup>7</sup>, paccuppannassa<sup>8</sup> rūpassa<sup>9</sup> nibbidāya virāgāya nirodhāya cāgāya<sup>10</sup> paṇissuggāya paṭipajjā ti (Cf. p. 30).*

Idam Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idam ekattaṃ<sup>11</sup>. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma<sup>12</sup> dhamma-desanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttēna suttam saṃsandayitvā pubbāparena saddhim<sup>13</sup> yojayitvā suttam niddittham bhavati<sup>14</sup>.

2. So<sup>15</sup> cāyam<sup>16</sup> pubbāparo sandhi catubbidho: attasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha attasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammata<sup>17</sup>, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padam, byañjanam, ākāro, nirutti, niddeso ti<sup>18</sup>.

cc) Desanāsandhi: na ca pathavim nissāya jhāyati jhāyī<sup>19</sup> jhāyati ca, na ca āpam nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca.

<sup>1</sup> sa<sup>o</sup>, B. B.; concerning the 36 tanhā see Childers, p. 496 a.

<sup>2</sup> om. B.; S.

<sup>3</sup> \*pekkho, S.

<sup>4</sup> hohi, B.; the present is used for the imp.

<sup>5</sup> mābhi<sup>o</sup>, B. B.; <sup>6</sup> \*ppannarūpassa, B.; B. omits rūpassa.

<sup>7</sup> om. B.

<sup>8</sup> ekattham, B. B.

<sup>9</sup> om. B. B.

<sup>10</sup> sandhi, B. B.

<sup>11</sup> Bhagavatā, B. S.

<sup>12</sup> yo, S.

<sup>13</sup> 'yam, B.

<sup>14</sup> \*kammam tanu, S.

<sup>15</sup> jhāyī, B. S. throughout.



nīsomanasikārena ca niddisitaḥḥā. Anissitacittā yoniyā<sup>1</sup> ca yonisomanasikārena ca niddisitaḥḥā. Nissitacittā koṣajjena ca dovacassena ca niddisitaḥḥā. Anissitacittā viriyārambhena ca sovacassena ca niddisitaḥḥā. Nissitacittā asaddhiyena ca pamādena ca niddisitaḥḥā. Anissitacittā saddhaya ca appamādena ca niddisitaḥḥā. Nissitacittā asaddhammasavanena ca asamvarena<sup>2</sup> ca niddisitaḥḥā. Anissitacittā saddhammasavanena ca samvarena ca niddisitaḥḥā. Nissitacittā<sup>3</sup> abhiḥḥaya ca byāpādena ca niddisitaḥḥā. Anissitacittā anabhiḥḥaya<sup>4</sup> ca<sup>5</sup> abyāpādena<sup>6</sup> ca<sup>7</sup> niddisitaḥḥā. Nissitacittā nivaranehi ca saṃyojanīyehi ca niddisitaḥḥā. Anissitacittā rāgavirāgāya ca cetovimuttiya<sup>8</sup> avijjāvirāgāya<sup>9</sup> ca<sup>10</sup> paññāvimuttiya<sup>11</sup> niddisitaḥḥā. Nissitacittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitaḥḥā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitaḥḥā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

### § 7. Āvatta-hāro.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

*Ārabbhatha nikkhamatha yuñjatha buddhasāsane*

*dhunātha Maccuno senaṃ naḥāgāraṃ va kuñjaro ti* (S. I. p. 157; Thag. v. 256).

Ārabbhatha nikkhamatha ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḥāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamatha ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḥāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

<sup>1</sup> niso, S. <sup>2</sup> varanena, B. B., <sup>3</sup> S. omits this phrase.

<sup>4</sup> B., S. transpose these words.

<sup>5</sup> S. adds ca.

<sup>6</sup> avijjāya virāgapañña, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānam<sup>1</sup> vā satīānam<sup>2</sup> yoge yuñjantānam vā<sup>3</sup> o arambho.

Tattha ye na yuñjanti, te pamādamūlakā<sup>4</sup> na yuñjanti.  
So pamādo duvidho: tañhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto heyyaṭṭhānam na ppajānāti pañcakkhandhā uppādayadhammā ti ayam avijjāmūlako. Yo tañhāmūlako so tividho: anuppannānam bhogānam uppādāya pariyesanto pamādam apajjati, uppannānam bhogānam arakkhanimittam paribhoganimittāñ ca pamādam apajjati. Ayam loka catubbidho pamādo: ekavidho avijjāya, tividho tañhāya.

Tattha avijjāya nāmakāyo padaṭṭhānam, tañhāya rūpakāyo padaṭṭhānam. Tam kiṃsa hetu<sup>5</sup>? Rāpisa bhavesu ajjhosānam, arūpisa sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā<sup>6</sup>?

Tañhāya ca avijjāya ca.

Tattha tañhā dve upādānāni: kāmupādānañ ca sīlabbatupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā<sup>7</sup> khandhā<sup>8</sup> idaṃ dukkham, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkham<sup>9</sup>.

Tesaṃ Bhagavā parinñāya ca<sup>10</sup> pahānāya ca dhammam deseti, dukkhassa parinñāya<sup>11</sup> samudayassa pahānāya.

Tattha yo tividho tañhāmūlako pamādo anuppannānam bhogānam uppādāya pariyesati, uppannānam bhogānam arakkhanañ ca karoti paribhoganimittāñ ca.

Tassa sampativedhena rakkhanaṃ paṭisaṃharapā, ayam samatho.

So katham bhavati?

Yadā jānāti kāmānam assādanā ca assādato ādinavañ ca

<sup>1</sup> ay<sup>o</sup>, B. B.

<sup>2</sup> om. S.

<sup>3</sup> \*mūlikā, B.

<sup>4</sup> \*dāna<sup>o</sup>, S.

<sup>5</sup> dukkhā, S.

<sup>6</sup> om. B.

<sup>7</sup> \*yam, S.



adnavato nissaranāṇi ca nissaranato okāraṇ<sup>1</sup> ca saṅkilesaṇi  
ca vodānaṇi ca nekkhamme<sup>2</sup> ca ānisaṃsaṃ.

\* Tattha yā vimamsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāparipūriṃ gacchanti: samatho  
ca vipassanā ca. Imesu dvisu<sup>3</sup> dhammesu bhāviyamānesu  
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvisu<sup>4</sup>  
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upāda-  
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-  
rodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā<sup>5</sup> ni-  
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimākāni ca<sup>6</sup> dve saccāni dukkham<sup>7</sup> samudayo  
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-  
bānam<sup>8</sup>.

Imāni cattāri saccāni.

Tenaṃha Bhagavā<sup>9</sup>: — Ārabbhatha nikkhamathā ti.

\* *Yathā pi māle anupaddaxe dalhe  
chinno pi rukkho pana-d-eva rūhati  
evam pi taṇhānusaye anūhate<sup>10</sup>  
nibbattati dukkham idaṃ punappunam* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-  
yā hi<sup>11</sup> bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā khandhā idaṃ dukkham, cattāri upādānāni ayaṃ<sup>12</sup>  
samudayo.

Pañcakkhandhā dukkham.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayasassa pahānāya.

<sup>1</sup> vo°, B.      <sup>2</sup> nikkhamme, S.; nikkhame, B. B.

<sup>3</sup> dvesu, S.      <sup>4</sup> dvesu, S.; om. B.

<sup>5</sup> om. B.      <sup>6</sup> dukkhā, S.      <sup>7</sup> °naṇ ca, S.

<sup>8</sup> anu°, B. S.; 'nūhate, B.      <sup>9</sup> ti, S.      <sup>10</sup> om. B., S.

Yena taṇhānusayam samūhanati, ayam samatho, yena taṇhānusayassa paccayam avijjam vārayati<sup>1</sup>, ayam vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vipassanāya phalam: avijjavirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenaṃha Bhagavā<sup>2</sup>: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kusalaṃ<sup>3</sup> upasampadā<sup>4</sup> sacittapariyodapanam<sup>5</sup> etaṃ buddhāna<sup>6</sup> sāsanaṃ<sup>7</sup> ti<sup>8</sup> (Dhp. v. 183).*

Sabbapāpam nāma tui duccaritāni: kāyaduccaritam, vaci-duccaritam, manoduccaritam. Te dasa akusalakamma-pathā: pāpātīpāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā<sup>9</sup> vācā<sup>10</sup>, pharusā<sup>11</sup> vācā<sup>12</sup>, samphappalāpo, abhiññhā, byāpādo, micchādittthi.

Tāni dve kammāni: cetanā cetasikāni ca.

Tattha yo ca pāpātīpāto yā ca pisunā<sup>9</sup> vācā<sup>10</sup> yā ca pharusā<sup>11</sup> vācā<sup>12</sup>, idaṃ dosasamutthānam<sup>13</sup>, yaṃ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamutthānam<sup>14</sup>, yo samphappalāpo, idaṃ mohasamutthānam<sup>15</sup>.

Imāni satta kārāṇāni cetanākammam.

Yā abhiññhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlam. Yā micchādittthi, ayam micchamaggo.

Imāni tīni kārāṇāni cetasikakammam<sup>16</sup>.

Tenaṃha: cetanākammam cetasikakammam<sup>17</sup> ti.

Akusalamūlam payogaṃ gacchantam catubbidham agatim gacchati: chandā, dosā, bhayā, moha.

<sup>1</sup> samūhanati, S.    <sup>2</sup> om. B., S.    <sup>3</sup> lassassa upa<sup>o</sup>, B., S.

<sup>4</sup> "nusāsa", S.    <sup>5</sup> om. B.,    <sup>6</sup> "avacā", B.

<sup>7</sup> "savācā", B.    <sup>8</sup> "samudattthi", S.    <sup>9</sup> "sikaṃ k", B., S.

Tattha yaṃ chandā agatīṃ gacchati, idaṃ lobhasamutthānaṃ, yaṃ dosā agatīṃ gacchati, idaṃ dosasamutthānaṃ, yaṃ bhayā ca mohā ca agatīṃ gacchati, idaṃ mohasamutthānaṃ.

Tattha lobho asubhāya paḥiyyati, doṣo mettāya, moho paññāya. Tathā lobho upekkhāya paḥiyyati, doṣo mettāya ca karuṇāya ca, moho muditāya pahānaṃ abhhattham gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādittḥi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro<sup>1</sup>, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahinesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriya karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

- Sacittapariyodapanā ti atitassa maggassa bhāvanakiriyaṃ<sup>2</sup>, tassa<sup>3</sup> sati<sup>4</sup>. Cित्ते pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā aha: —

*Cetovissuddhattham bhikkhave Tathāgute brahmacariyaṃ vassati ti.*

Duvidhā<sup>5</sup> pariyodapanā: nivarapapahānaṃ ca anusaya-samugghāto ca, dve ca<sup>6</sup> pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanabhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkham, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- *Dhammo have rakkhati dhammacāriṃ<sup>7</sup> chattaṃ mahantaṃ yatha<sup>8</sup> vassakāle*

<sup>1</sup> anācāro, S.

<sup>2</sup> \*kiriyaṃ sati, B.; \*kiriyaṃ dassati, S.

<sup>3</sup> B. B., add hi. <sup>4</sup> om. B. <sup>5</sup> \*ri, S. <sup>6</sup> yathā, B., S.

*esānisaṃso dhammo sucinno*

*na duggatiṃ gacchati dhammacāri ti* (Cl. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse<sup>1</sup> vā<sup>2</sup> upanidhāya apāyā duggati, nibbānam vā upanidhāya sabbā upapattiyo duggati<sup>3</sup>.

Tattha yā samvarasile akhaṇḍakārita, ayaṃ dhammo sucinno apāyehi rakkhati.

Evam Bhagavā āha: —

*Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.*

Evāṃ ca Nālandāyaṃ nigamo Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakā kāmāṇḍalukā<sup>4</sup> sevāla-  
malikā<sup>5</sup> udakorohakā aggiparicūrakā. Te matam kalam-  
katam uyyāpentī nāma saṇḍāpentī nāma saggam nāma  
okkamenti<sup>6</sup>. Bhagavā pana bhante pahoti tathā kūtum,  
yathā sabbo loko kāyassa bheda parammarāṇā sugatiṃ  
saggam lokam upapajjeyyā<sup>7</sup> ti.*

Tena hi gāmaṇi tam yev<sup>8</sup> ettha paṭipucchissāmi, yathā te khameyya tathā nu<sup>9</sup> byākareyyāsi. Tam kiṃ mānāsī gāmaṇi? Idh' aassa puriso pūnatipāti adinnādāyī kāmesu micchācāri musāvādī pisunavāco<sup>10</sup> pharusavāco<sup>11</sup> samphappa-  
lāpī abhiññātu byāpanuacitto micchādittthiko. Tam enaṃ mahājanakāyo saṃgamaṇa saṃāgamaṇa āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammarāṇā sugatiṃ saggam lokam upapjātū<sup>12</sup> ti. Tam kiṃ mānāsī gāmaṇi? Api nu so puriso mahato janakā-  
yasso āyācanahetu vā thomanahetu vā pañjalikam anupari-  
sakkanahetu vā kāyassa bheda parammarāṇā sugatiṃ saggam  
lokam upapajjeyyā<sup>13</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthuṣiḷam gambhīre udakarahade<sup>14</sup> pakkhipeyya. Tam enaṃ mahājanakāyo

<sup>1</sup> deva vā manusse, S.

<sup>2</sup> om. B.

<sup>3</sup> ti ti. B.

<sup>4</sup> kām, B., S.

<sup>5</sup> laka, S.

<sup>6</sup> mantī, S.

<sup>7</sup> upajj, S.

<sup>8</sup> nāvāco, S.

<sup>9</sup> om. S.

<sup>10</sup> upajj, S.

<sup>11</sup> udakadahe, B.



saṅgama samūgama āyāceyya thomeyya pañjaliko anu-  
parisakkeyya: ummuja<sup>1</sup> bho<sup>2</sup> puthusile uppilava<sup>3</sup> bho<sup>4</sup>  
puthusile thalam uppilava<sup>5</sup> bho<sup>6</sup> puthusile ti. Tam kiṃ  
maññasi gāmaṇi? Api nu sū mahatā puthusilā mahato  
janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ  
anuparisakkanahetu vā ummujeyya vā uppilaveyya<sup>7</sup> vā  
thalam vā uppilaveyyā<sup>8</sup> ti?

No h'etaṃ bhante.

Ecāṃ eva kho gāmaṇi yo so puriso pāṇātipātī | pe<sup>1</sup> |  
micchādittthiko. Kiñcāpi naṃ mahājanakāyo saṅgama  
samūgama āyāceyyu thomeyya pañjaliko anuparisakkeyya:  
ayaṃ puriso kāyassa bheda parammaranā sugatīṃ saggaṃ  
lokaṃ upapajjātū<sup>2</sup> ti. Atha kho so puriso kāyassa bheda  
parammaranā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upa-  
pajjeyya<sup>3</sup>. Tam kiṃ maññasi gāmaṇi? Idh'assa<sup>4</sup> puriso  
pāṇātipātā paṭivirato | pe<sup>5</sup> | sammādittthiko. Tam enaṃ  
mahājanakāyo saṅgama samūgama āyāceyya thomeyya  
pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda  
parammaranā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upa-  
pajjātū<sup>6</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso  
mahato janakāyassa āyācanahetu vā thomanahetu vā pañ-  
jalikaṃ anuparisakkanahetu vā kāyassa bheda parammaranā  
apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyyā<sup>7</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakum-  
bhaṃ vā gambhiraṃ udakarahadaṃ<sup>8</sup> ogūhitvā bhindeyya,  
tatrūpassa<sup>9</sup> sakkhara<sup>10</sup> vā<sup>11</sup> kathalā vā, sū adho gāmi assa.  
Yā ca khvassa tatra<sup>12</sup> sappi vā telam vā, tam<sup>13</sup> uddham  
gāmi assa. Tam enaṃ mahājanakāyo saṅgama samūgama  
āyāceyya thomeyya pañjaliko anuparisakkeyya: osāda<sup>14</sup> bho<sup>15</sup>  
sappi telu saṃsūda<sup>16</sup> bho<sup>17</sup> sappi tela<sup>18</sup> avamgaṇṇa<sup>19</sup> bho<sup>20</sup>  
sappi<sup>21</sup> telā<sup>22</sup> ti<sup>23</sup>. Tam<sup>24</sup> kiṃ maññasi gāmaṇi? Api nu

<sup>1</sup> 'jjato, S.

<sup>2</sup> uplava bho, B.; S. has uppilavato.

<sup>3</sup> upla<sup>2</sup>, B.

<sup>4</sup> pa, B.

<sup>5</sup> uppajj<sup>6</sup>, S.

<sup>6</sup> icc<sup>7</sup> assa, S.

<sup>7</sup> B. gives it in full extent.

<sup>8</sup> udakadahaṃ, B. <sup>9</sup> tatra yassa, B. B., <sup>10</sup> om. B., S.

<sup>11</sup> tattha, B.

<sup>12</sup> om. S.

<sup>13</sup> 'dato, B.; 'datā, S.

<sup>14</sup> 'dato, S.

<sup>15</sup> telā ti, S.

*taṃ sappi telam mahato janakāyassa āyācanahetu vā thomaṇahetu vā pañjalikam anuparisakkanahetu vā osūdeyya vā samsīdeyya vā avam<sup>1</sup> vā<sup>2</sup> gaccheyyā ti?*

*No h'etaṃ bhante.*

*Evam eva jho gāmaṃ yo so<sup>3</sup> puriso pānātipātā paṭivirato | pe<sup>4</sup> | sammādiṭṭhiko. Kiṃcāpi naṃ<sup>5</sup> mahājanakāyo saṃgammā saṃgammā āyāceyya thomeyya pañjaliko anuparisakkeyya: ayam<sup>6</sup> puriso kāyassa bheda parammaranā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjātū ti. Atha kho so puriso kāyassa bheda parammaranā sugatiṃ saggaṃ lokam upapajjeyya (S. IV, p. 312 sqq.).*

*Iti dhammo suciṇṇo apāyehi rakkhati.*

*Tattha yā maggassa tikkhatā adhimattatā, ayam dhammo a suciṇṇo sabbāhi upapattūhi rakkhati. Evam Bhagavā āha: —*

*Tasmā rakkhita-cittassa sammāsaṃkappagocaro<sup>7</sup>*

*sammādiṭṭhipurekkhāro natvāna udayabbayaṃ*

*thinamiddhābhūbhū bhikkhu sabbā duggatiyo jahe ti.*

*(Ud. p. 38).*

*Tattha duggatīnaṃ hetu: taṃhā ca avijjā ca.*

*Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā<sup>8</sup> khandhā<sup>9</sup> idam dukkhaṃ, cattāri upādānāni samudayo.*

*Pañcakkhandhā dukkhaṃ.*

*Tesaṃ Bhagavā pariṇāya ca pahānāya ca dhammaṃ deseti dukkhassa pariṇāya samudayassa pahānāya.*

*Tattha taṃhāya pañcendriyāni rūpīni<sup>10</sup> padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.*

*Pañcendriyāni rūpīni<sup>10</sup> rakkhanto samādhiṃ bhāvayati taṃhaṃ ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca niggahāti.*

*Taṃhāniggahena dve upādānāni pahīyyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahīyyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.*

<sup>1</sup> ava, S.

<sup>2</sup> om. S.

<sup>3</sup> 'ssa, B.

<sup>4</sup> pa, B.

<sup>5</sup> taṃ, S.

<sup>6</sup> B., S. add so.

<sup>7</sup> 'rā, S.

<sup>8</sup> "nakkhandhā, S.

<sup>9</sup> ayam sam°, B.

<sup>10</sup> rūpīni, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpārī-  
pūrim gacchanti; samatho ca vipassanā ca.

Idam vuccati brahmacariyan ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:  
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-  
hattam<sup>1</sup> aggaphalaṃ<sup>2</sup>.

Imāni cattāri brahmacariyassa phalāni ti.<sup>3</sup>

Iti purimakāni ca dve saccāni dukkham<sup>4</sup> samudayo<sup>5</sup>  
ca<sup>6</sup>, samatho ca vipassanā ca brahmacariyañ ca maggo,  
brahmacariyassa<sup>6</sup> phalāni<sup>6</sup> ca<sup>7</sup> tadārammaṇā ca asaṃkhata  
dhātu nirodho.

Imāni cattāri saccāni.

Tenaḥa: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idam dukkham, yato  
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,  
yaṃ<sup>7</sup> rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaḥa āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto avatto-hāro.

### § 8. Vibhatti-hāro.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhumiñ ca ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabhāgiyañ ca.  
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā<sup>1</sup> ca<sup>2</sup>. Dve  
sīlāni: saṃvarasīlañ ca pahānasīlañ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-  
yāya paṭipadāya desayati.

So saṃvarasīle tūto tena brahmacariyena brahmacārī  
bhavati.

<sup>1</sup> arahattaphalaṃ, B.

<sup>2</sup> phalaṃ, S.; B, *puts agga<sup>o</sup> before arahattam.*

<sup>3</sup> om. B. <sup>4</sup> dukkhasam<sup>o</sup>, S. <sup>5</sup> om. B., S.

<sup>6</sup> "cariyapha<sup>o</sup>, S. <sup>7</sup> om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahnāsida tīhito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamam vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, sīlakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme<sup>1</sup> ānisamso ti.

3. Tattha katamam nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsana.

Vāsanābhāgiye sutte n'atthi pajānana n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānana atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

Imesaṃ catunnaṃ suttānaṃ desanāya phaleṇa sīleṇa brahmacariyena sabbato vicayena hārena vicinivā yutti-hārena yojayitabbā<sup>2</sup>, yāvatikā nānassa<sup>3</sup> bhāmi (Cf. p. 25).

a) Tattha katame dhammā sādharanā?

Dve dhammā sādharanā: nāmasādharanā vatthusādharanā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātabbhā kilesā sādharanā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharanā. Puthujjanassa anāgāmiṇiṇi ca uddhambhāgiyā<sup>4</sup> samyejanā sādharanā. Yaṃ kiñci ariyasāvako lokiyaṃ<sup>5</sup> samāpattim samāpajjati, sabbā sā vitarāgehi<sup>6</sup> sādharana. Sādharana<sup>7</sup> hi<sup>8</sup> dhammā evaṃ aññamaññaṃ paramparaṃ sakamsakam viṣayaṃ nativattanti. Yo p'<sup>9</sup> imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharanā.

b) Tattha katame dhammā asādharanā?

Yāva desanaṃ<sup>10</sup> upādāya gavesitabbā: sekkhasekha bhābbābhābbā ti.

Atthamakassa sotāpannassa ca<sup>11</sup> kāmarāgabyāpādā

<sup>1</sup> nikkhamme, S.; nikkhame, B. <sup>2</sup> yojet<sup>2</sup>, S.

<sup>3</sup> yānassa, S. <sup>4</sup> yānaṃ, S. <sup>5</sup> kam, B.

<sup>6</sup> avita<sup>2</sup>, B.; avigata<sup>2</sup>, B. <sup>7</sup> nehi, S. <sup>8</sup> pi, B.

<sup>9</sup> na, S. <sup>10</sup> S. puts ca before sotā<sup>2</sup>





mañkūnañ ca puggalanam niggaḥāya pesalānañ ca puggalanam phāsuvihārāya sādharanam padaṭṭhanam.

Tenaḥa āyasmā Mahākaccāno:—

Dhammañ ca padaṭṭhanan ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalakusale dhamme ti.

Sammāditṭhiassa purisapuggalassa micchāditṭhi nījjoṇā bhavati, ye c'assa micchāditṭhippaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te' c'assa' nījjoṇā honti, sammāditṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāparipūrim gacchanti. Sammāsamkappassa purisapuggalassa micchāsamkappo nījjoṇo bhavati, ye c'assa micchāsamkappapaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te c'assa nījjoṇā honti, sammāsamkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāparipūrim gacchanti | pe<sup>1</sup> | Eram sammāvācassa sammākammanantassa sammā-ājīvassa | pe<sup>2</sup> | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanam nījjoṇam bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te c'assa nījjoṇā honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāparipūrim gacchanti.

Yassa vā pāṇātipātā paṭivīratassa pāṇātipāto pahino hoti, adinnādānā paṭivīratassa adinnādānam pahinam hoti, brahmacāriassa abrahmacariyam pahinam hoti, saccavādiassa musāvādo pahino hoti, apisunavācassa pisunavācā pahinā hoti, saṃhavācassa pharusavācā pahinā hoti, kālāvādiassa samphappalāpo pahino hoti, anabhijjhalussa<sup>3</sup> abhijjhā

<sup>1</sup> me ca tassa, S.

<sup>2</sup> la, B.; B. in full.

<sup>3</sup> la, B.; om. B.

<sup>4</sup> jjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahino hoti, sammādiṭṭhiṣṣa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyam aṭṭhaṅgikam maggam garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammam garahanti.

Tena hi ye micchādiṭṭhikā<sup>1</sup>, tesam<sup>2</sup> bhavantānam puja ca pāsamsā ca | po<sup>3</sup> |

Evam sammāsāṅkappam sammāvācam sammakammanam sammā-ājīvam sammāvāyānam sammāsatiṃ samma-samādhiṃ sammāvimuttiṃ<sup>4</sup> sammāvimuttiṇāpadassanaṃ ca te bhavanto dhammam garahanti.

Tena hi ye micchāvimuttiṇāpadassanaṃ, tesam<sup>5</sup> bhavantānam puja ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhujitabbā kāmā paribhujitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikatabbā kāmā ti, kamehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathanuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo<sup>6</sup> adhammo.

Yathā vā pana bhikkhuno sabbasaṅkhāresu asubhānupassino viharato subhasaṇṇā paḥiyyanti, dukkhānupassino viharato sukhasaṇṇā paḥiyyanti, aniccānupassino viharato niccasaṇṇā paḥiyyanti, anattānupassino viharato attasaṇṇā paḥiyyanti, yaṃ yaṃ<sup>7</sup> vā pana dhammam rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa<sup>8</sup> aniṭṭhato ajjhāpamo bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalakusale dhamme<sup>9</sup> ti.

Niyutto parivattano<sup>10</sup>-hāro.

<sup>1</sup> "diṭṭhi, B.

<sup>2</sup> te, B., S.

<sup>3</sup> pa, B.; om. B.

<sup>4</sup> om. B.

<sup>5</sup> te, S.

<sup>6</sup> om. B., S.

<sup>7</sup> om. S.

<sup>8</sup> svassa, B.; svāyam, B.

<sup>9</sup> "kusaladhamme, B. B.

<sup>10</sup> "nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano<sup>1</sup>-hāro?

Vevacanāni bahūni ti.

Yathā eka<sup>2</sup> Bhagavā dhamma<sup>3</sup> aññamaññehi vevacanehi niddisati<sup>4</sup>.

Yathāha Bhagavā: —

*Āsā<sup>5</sup> pihā ca abhinandanā ca  
anekadhātūsu<sup>6</sup> sarā patipphitā  
aññamaññulappabhavā pajappitā  
abbū mayā<sup>7</sup> byantikata<sup>8</sup> samulakā<sup>9</sup> ti* (Cf. p. 24).

Āsā nāma ruccati: yā bhavissassa atthassa āsānā<sup>10</sup>, avassam āgamissati<sup>11</sup> ti āsāsa<sup>12</sup> uppajjati<sup>13</sup>. Pihā nāma: ya<sup>14</sup> vattamānassa<sup>15</sup> atthassa patthanā, 'seyyataram vā disvā ediso bhavēyyan' ti pihassa<sup>16</sup> uppajjati. Atthanippatti-  
patipalanā abhinandanā nāma. Piyam vā nātīm abhinandati piyam vā dhamma<sup>17</sup> abhinandati appatīkūlato vā abhinandati. Anekadhātū ti cakkhadhātū rūpadhātū cakkhuviññādhātū, sotadhātū saddadhātū sotaviññādhātū, ghanadhātū gandhadhātū ghanaviññādhātū, jivhadhātū rasadhātū jivhāviññādhātū, kāyadhātū phoṭṭhabbadhātū kāyaviññādhātū, manodhātū dhammadhātū manoviññādhātū. Sarā ti keci rūpadhimuttā keci saddadhimuttā keci gandhadhimuttā keci rasadhimuttā keci phoṭṭhabbādhimuttā keci dhammadhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni<sup>18</sup> domanassāni yāni ca cha nekkhammasitāni<sup>19</sup> somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayam ditthipakkho. Sā yeva patthanākārena dhammanandi dhammapemam dhammajjhosānan<sup>20</sup> ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

<sup>1</sup> 'nā, S. <sup>2</sup> om. B., S.

<sup>3</sup> ekadhammam, B., S. <sup>4</sup> niddissati, B., S.

<sup>5</sup> B. adds ca. <sup>6</sup> 'tusu, S. <sup>7</sup> B. B. add bhava.

<sup>8</sup> 'likā, B., S.; 'kata, B. <sup>9</sup> āsānā, B. B.

<sup>10</sup> āsā sū, S.; āsāsa, B., <sup>11</sup> upapā, B., <sup>12</sup> sū, S.

<sup>13</sup> 'mānakassa, B. S. <sup>14</sup> pihā sū, S.; pihāsa, B.,

<sup>15</sup> nikkhamā, B. <sup>16</sup> dhamma-ajjhā, B.



viññāṇaṃ ti cittaṃsa etaṃ vevacanaṃ. Manindriyaṃ mano-  
dhātu manāyatanam vijāṇanā ti manass' etaṃ vevacanaṃ.  
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā<sup>1</sup> paññakkhaṇ-  
dho dhammavicayasambojjhaṅgo ñāṇaṃ<sup>2</sup> sammādiṭṭhi  
tiraṇā vipassanā dhamme-ñāṇaṃ atthe-ñāṇaṃ anvaye-  
ñāṇaṃ khaye-ñāṇaṃ anuppāde-ñāṇaṃ anaññatāññassāmi-  
tindriyaṃ<sup>3</sup> aññindriyaṃ aññatāvindriyaṃ cakkhū<sup>4</sup> vijjā  
buddhi bhūri medhā āloko, yaṃ vā pana<sup>5</sup> kiñci aññaṃ pi  
evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcendriyāni<sup>6</sup> lokuttarāni sabbā paññā, api ca adhi-  
pateyyatṭhena<sup>7</sup> saddhā, ārambhatṭhena viriyaṃ, apilāpana-  
tṭhena sati, avikkhepanatṭhena samādhi, pajāṇanatṭhena  
paññā.

2 Yathā ca<sup>8</sup> buddhānussatiyaṃ<sup>9</sup> vuttaṃ: —

*Iti pi so Bhagavā arahamā sammāsam-buddho vijjācāraṇa-  
sampaṇno sugato lokavūdo anuttaro purisadammasārathi  
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato<sup>10</sup> vesārajjapatto adhiḡatapaṭisambhido  
catuyogavippahino agatigamanavittivatto uddhaṭasallo ni-  
rāḡhavaṇo madditakantako<sup>11</sup> nibbāhitapariyutthāno<sup>12</sup> ban-  
dhanātito gandhaviniveṭṭhano ajjhāsaya-vittivatto<sup>13</sup> bhinnan-  
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-  
rodhavippayutto itṭhānītṭhesu dhammesu asaṃkhepagato  
bandhanātivatto<sup>14</sup> ṭhapitasāṅgāmo abhikkantataro okkā-  
dharo<sup>15</sup> ālokakaro pajjotakaro tamonudo raṇaṭṭajaho aparī-  
māḡavaṇno appameyyavaṇno asaṃkheyyavaṇno ābhamkaro  
pabhamkaro dhammobhāsapajjotakaro<sup>16</sup> ca buddho<sup>17</sup> bha-  
gavanto ti<sup>18</sup> buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

<sup>1</sup> B. adds paññā.

<sup>2</sup> ñāṇa, S.

<sup>3</sup> anvaññata°, S.

<sup>4</sup> cakkhum, B.

<sup>5</sup> B. adds yaṃ.

<sup>6</sup> paññi°, S.

<sup>7</sup> ādhi°, B.

<sup>8</sup> om, S.

<sup>9</sup> °yā, S.

<sup>10</sup> phalanibbatti°, S.

<sup>11</sup> °kanṭhako, S.

<sup>12</sup> nibbāvita°, B.; nibbāpita°, S.

<sup>13</sup> °sayativatto, B.

<sup>14</sup> °nātivittivatto, B.

<sup>15</sup> °dhāro, B.

<sup>16</sup> B. adds ti.

<sup>17</sup> buddhā, B. B.

<sup>18</sup> B. B. add ca.

*Seakkhato<sup>1</sup> Bhagavatā dhammo sandiṭṭhiko akāliko chi-  
passiko opanayiko<sup>2</sup> paccattaṃ veditaḥho viññuhi<sup>3</sup>, yad idaṃ  
madanummadano pipāsavinayo ālayasanuggahato vaṭṭupa-  
chedo sunñato atidullabho tanhakkhayo virūgo nirodho  
nibbānaṃ.*

Asamkhatam anantam anāsavañ ca<sup>4</sup>  
saccañ ca pāram nipunaṃ sududdasam  
ajajjaram<sup>5</sup> dhuvam apalokitañ ca<sup>6</sup>  
anidassanaṃ<sup>7</sup> nippapañca santaṃ  
Amataṃ panitaṃ<sup>8</sup> sirañ ca khemaṃ  
tanhakkhayo acchariyañ ca abbhutaṃ  
anitikaṃ<sup>9</sup> nitikadhammam<sup>10</sup> eva<sup>11</sup>  
nibbānaṃ etaṃ sugatena desitaṃ  
Ajatam abhūtaṃ anupaddavañ<sup>12</sup> ca<sup>13</sup>  
akataṃ<sup>14</sup> asokañ ca atho visokaṃ  
anupasaggam<sup>15</sup> nupasaggadhammam<sup>16</sup>  
nibbānaṃ etaṃ sugatena desitaṃ

Gambhirañ c'eva duppassaṃ uttarañ ca anuttaraṃ  
asamaṃ appatisamaṃ jetthaṃ setthaṃ ti vuccati

Leṇaṃ ca tāpaṃ arapaṃ anaḍḍanaṃ<sup>17</sup>

akācam etaṃ vimalaṃ ti vuccati

dīpo sukhaṃ appamānaṃ patitṭha

akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyaṃ etaṃ vevucaṇaṃ.

Yathā ca saṃghānussatiyaṃ<sup>18</sup> vuttaṃ: —

*Supaṭipanno upaṭipanno nāyapaṭipanno samicipaṭi-  
panno, yad idaṃ cattāri parisayugāni aṭṭha parisapuggalā,  
esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhi-  
neyyo nājalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa<sup>19</sup>.*

<sup>1</sup> svākha°, B.; svakkhyāto, B.

<sup>2</sup> neyyiko, B. B.

<sup>3</sup> B., add. ti.

<sup>4</sup> om. B., S.

<sup>5</sup> ajajjaraṃ tam, B.; ajjaraṃ tam, B.

<sup>6</sup> lokiyaṃ, B.; lokinaṃ, B.; ca not in MSS.

<sup>7</sup> adassa°, B.; B. B., add. vā.

<sup>8</sup> all MSS. add. ca.

<sup>9</sup> anitataḍḍh°, B.; anitika°, S.

<sup>10</sup> B. add. vā.

<sup>11</sup> athanuppadavaṃ, B.

<sup>12</sup> tati ca, S.

<sup>13</sup> anupa°, B., S.

<sup>14</sup> gaṇam, B. B.

<sup>15</sup> ya°, B., S.

<sup>16</sup> om. B.

Silasampanno samādhisampanno paññāsampanno vimutti-sampanno vimuttiāpadassanasampanno sattānaṃ sūro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā<sup>1</sup> sattānaṃ surabhi<sup>2</sup> pasūnaṃ puṇṇaṃ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ<sup>4</sup> vuttam: —

Yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni vinūpasatthāni<sup>5</sup> aparāmatthāni<sup>6</sup> samādhisamvattanikāni.

Alamkāro ca silaṃ uttamaṅgo pasobhanatāya, nidhānaṃ ca silaṃ sabbadosaggasamatikkamanatthena<sup>7</sup>, sippaṇi ca silaṃ akkhaṇḍatāya<sup>8</sup>, velā ca silaṃ anatikkamanatthena, dhaṇḍānaṃ ca silaṃ daliddopacchedanatthena<sup>9</sup>, ādāso ca silaṃ dhammavolokanatāya<sup>10</sup>, pāsādo ca silaṃ volokanatthena, sabbabhūmanuparivatti ca silaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ<sup>11</sup> vuttam: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati madda-cāgo payatāpāni vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenaṃ āyasma Mahākaccāno<sup>12</sup>: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

## § 11. Paññatti-hāro.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi<sup>13</sup> vividhāhi<sup>14</sup> de-setti<sup>15</sup> ti.

<sup>1</sup> 'ko, all MSS. exc. Com.      <sup>2</sup> om. B.<sub>1</sub>      <sup>3</sup> pūjo, S.

<sup>4</sup> 'yā, S.      <sup>5</sup> 'pasattāni, B.; 'passatthāni, B.

<sup>6</sup> 'apara', B.<sub>1</sub> S.      <sup>7</sup> sampadobhagga°, S.

<sup>8</sup> 'akkhaṇḍā', S.      <sup>9</sup> 'dal', S.      <sup>10</sup> 'dhammaṃ volo', S.

<sup>11</sup> 'yā, B.<sub>1</sub> S.      <sup>12</sup> 'kaccāyano, S.

<sup>13</sup> 'paññattivi', S.      <sup>14</sup> 'hi, S.





tattha āyati jātijarāmaranāṃ. Yattha n'atthi āyati jātija-  
rāmaranāṃ, asokaṃ taṃ bhikkhave adaraṃ anupayāsan ti  
vadāmi. Phasse<sup>1</sup> | pe<sup>2</sup> | manosañcetanāya ce<sup>3</sup> . . . viññāṇa-  
ce bhikkhave<sup>4</sup> āhāre n'atthi rūpaṃ n'atthi nandi n'atthi tanhā,  
appatitthitaṃ tattha viññāṇaṃ avirūḥaṃ. Yattha appatitthi-  
taṃ viññāṇaṃ avirūḥaṃ, n'atthi tattha nāmarūpaṃsā avā-  
kanti. Yattha n'atthi nāmarūpaṃsā avakanti, n'atthi tattha  
saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi,  
n'atthi tattha āyati punabbhavābhiniḥbatti. Yattha n'atthi  
āyati punabbhavābhiniḥbatti, n'atthi tattha āyati jātijarā-  
maranāṃ. Yattha n'atthi āyati jātijarāmaranāṃ, asokaṃ taṃ  
bhikkhave adaraṃ anupayāsan ti vadāmi (S. II, p. 102sq.).

Ayaṃ pariññāpāññatti<sup>1</sup> dukkhassa, pahānapāññatti<sup>2</sup>  
samudayassa, bhāvanāpāññatti<sup>3</sup> maggassa, sacchikiriya<sup>4</sup>pāñ-  
ñatti<sup>5</sup> nirodhassa.

Samādhin<sup>6</sup> bhikkhave bhācetha. Appamatto nipako sato  
samahito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ<sup>7</sup>  
ca<sup>8</sup> yathābhūtaṃ pajānāti? Cakkhuṃ<sup>9</sup> aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Rūpaṃ aniccaṃ ti yathābhūtaṃ pajānāti.  
Cakkhuvīññāṇaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhu-  
samphassaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Yam p'<sup>10</sup> idam<sup>11</sup>  
cakkhusamphassapaccayā upapajjati vedayitaṃ sukhāṃ vā  
dukkhāṃ vā adukkhamasukhāṃ vā, taṃ pi aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Sotaṃ | pe<sup>12</sup> | ghāṇaṃ . . . jīvaṃ . . .  
kāyaṃ . . . mano aniccaṃ ti yathābhūtaṃ pajānāti. Dhammā  
aniccaṃ ti yathābhūtaṃ pajānāti. Manoviññāṇaṃ aniccaṃ  
ti yathābhūtaṃ pajānāti. Manosamphassaṃ aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Yam p'<sup>13</sup> idam<sup>14</sup> manosamphassapaccayā  
upapajjati<sup>15</sup> vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkham-  
asukhāṃ<sup>16</sup> vā<sup>17</sup>, taṃ pi aniccaṃ ti yathābhūtaṃ pajānāti  
(Cf. S. IV, p. 80).

Ayaṃ bhāvanāpāññatti<sup>18</sup> maggassa.

Pariññāpāññatti<sup>19</sup> dukkhassa, pahānapāññatti<sup>20</sup> samuda-  
yassa, sacchikiriya<sup>21</sup>pāññatti<sup>22</sup> nirodhassa.

<sup>1</sup> om. S.

<sup>2</sup> pa, B.: la, B.

<sup>3</sup> om. B.

<sup>4</sup> paññā<sup>23</sup>, S.

<sup>5</sup> pahānaṃ p<sup>24</sup>, S.

<sup>6</sup> kiñci, B., S.

<sup>7</sup> cakkhu, B., S.

<sup>8</sup> idam, B. S.

<sup>9</sup> pa, B. B.

<sup>10</sup> idam, B.

<sup>11</sup> upapajjati, S.

*Rūpaṃ Rūthe vikiratha viḷhamatha<sup>1</sup> viddhamsettha viki-  
lanikaṃ karetha paññāya tanhakkhayaṃ patipajjatha. Tanhakkhayaṃ dukkhakkhayaṃ, dukkhakkhayaṃ nibbānaṃ. Ve-  
danaṃ | pe<sup>2</sup> | sannaṃ samkhāre viññānaṃ vikiratha  
viḷhamatha<sup>1</sup> viddhamsettha viki-lanikaṃ karetha paññāya  
tanhakkhayaṃ patipajjatha. Tanhakkhayaṃ dukkhakkhayaṃ,  
dukkhakkhayaṃ nibbānaṃ (Ch. S. III. p. 190).*

Ayam nirodhapaññatti nirodhassa, nibbidapaññatti assa-  
dassa, parināpaññatti dukkhassa, pahānapaññatti samud-  
ayassa, bhāvanāpaññatti maggassa, sacchikiriyapaññatti  
nirodhassa.

So idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayam  
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayam dukkha-  
nirodho ti yathābhūtaṃ pajānāti, ayam dukkhanirodha-  
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayam paṭivedha-  
paññatti saccānaṃ.

Nikkhepaapaññatti dassanabhūmiyā, bhāvanāpaññatti  
maggassa, sacchikiriyapaññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayam āsavasa-  
mudayo ti yathābhūtaṃ pajānāti, ayam āsavanirodho ti  
yathābhūtaṃ pajānāti, ayam āsavanirodhagāminipaṭipadā  
ti yathābhūtaṃ pajānāti, ime āsavā āsesaṃ nirujjhanti ti  
yathābhūtaṃ pajānāti.

Ayam uppādapaññatti khaye-āpāssa, okāsapaññatti  
anuppāde-āpāssa, bhāvanāpaññatti maggassa, parinā-  
paññatti dukkhassa, pahānapaññatti samudayassa, āra-  
m-bhapaññatti viriyendriyassa, āhāṇapaññatti<sup>3</sup> āsāṭikānaṃ<sup>4</sup>,  
nikkhepaapaññatti bhāvanabhūmiyā, abhinighāṭapaññatti<sup>5</sup>  
pāpakanānaṃ akusalānaṃ dhammānaṃ.

*Idam dukkhaṃ ti me bhikkhave paṭhe ananussutesu  
dhammesu cakkhaṃ udapādi ānaṃ<sup>6</sup> udapādi<sup>7</sup> paññā u-  
dapādi vijjā udapādi āloko udapāti. Ayam dukkhasamudayo  
ti me bhikkhave | pe<sup>8</sup> | Ayam dukkhanirodho ti me bhikkhave  
... Ayam dukkhanirodhagāminipaṭipadā ti me bhikkhave*

<sup>1</sup> vigamatha, S.<sup>2</sup> pa, B. B.<sup>3</sup> om, S.<sup>4</sup> āsāṇipa°, B.; āsāṇāpa°, B.<sup>5</sup> āsā°, B. B.<sup>6</sup> "nikkāta", B.<sup>7</sup> om. B.<sup>8</sup> la, B.; om. B.

*pubbe ananussutesu dhammesu cakkhum udapādi nānam<sup>1</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V. p. 424 sq.).

Ayam desanāpaññatti saccānam, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātānubassāmetindriyassa, pavattanāpaññatti dhammacakkassa.

*Tam kho paṇ' idam dukkham parinnāyeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānam<sup>1</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi. So kho paṇāyam dukkhasamudayo pahātabbo ti me bhikkhave | pe<sup>3</sup> | So kho paṇāyam dukkhanirodho sacchikātabbo ti me bhikkhave | pe<sup>3</sup> | Sā kho paṇāyam dukkhanirodhagāminipati-padā bhūvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānam udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V. p. 424 sq.).

Ayam bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa<sup>4</sup>.

*Tam kho paṇ' idam dukkham parimātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānam udapādi paññā udapādi vijjā udapādi āloko udapādi.*

*So kho<sup>5</sup> paṇāyam dukkhasamudayo pahīno ti me bhikkhave | pe<sup>3</sup> | So kho paṇāyam dukkhanirodho sacchikato ti me bhikkhave | pe<sup>3</sup> | Sā kho paṇāyam dukkhanirodhagāminipati-padā bhūcitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānam udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V. p. 424 sq.).

Ayam bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

*Tulam atulaṇ ca sambhavam  
bhavasamkhāram avassajjī<sup>6</sup> muni  
ajjhatarato samāhito*

*abhida<sup>7</sup> karacam iv'attasambhavan ti* (S. V. p. 263;

A. IV. p. 312; Ud. p. 64).

<sup>1</sup> om. B.,      <sup>2</sup> om. S.      <sup>3</sup> pa. B. B.,      <sup>4</sup> paññi<sup>o</sup>, S.  
<sup>5</sup> pa. B.; la. B.,      <sup>6</sup> ji, all MSS.      <sup>7</sup> abhinda, S.

Tulan ti samkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhināpapaññatti sabbadhammānam, nikkhepapaññatti dhammapatisambhida-ya. Bhavasamkhāram avassaji muni ti pariccāpaññatti samudayassa, pariññapaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpapaññatti kāyagatāya satiya, thitipapaññatti<sup>1</sup> cittekaggatāya. Abhida<sup>2</sup> kavacam iv<sup>3</sup> attasambhavan ti abhinibbidāpapaññatti cittassa, upādānapapaññatti<sup>4</sup> sabbānūtāya, padālanāpapaññatti avijjauda-kosānam.

Tenaḥa Bhagavā: — Tulam atulañ ca sambhavan ti.

*Yo dukkham adakkhī<sup>1</sup> yato nidānam*

*kāmesu so jantu katham nameyya*

*kāma hi loke saṅgo ti ṇatvā*

*tesam satimā vinayāya sikkhe ti* (Cf. S. I. p. 117<sup>2</sup>q.).

Yo dukkham ti revacanapaññatti ca<sup>3</sup> dukkhassa pariññapaññatti ca. Yato nidānam ti pabhavapaññatti ca<sup>4</sup> samudayassa pahanapaññatti ca. Adakkhī ti revacanapaññatti ca āpaccakkhussa pativedhapaññatti ca. Kāmesu so jantu katham nameyya ti revacanapaññatti ca kāmataphāya abhinivesapaññatti<sup>5</sup> ca. Kāma hi loke saṅgo ti ṇatvā ti<sup>6</sup> paccattikato dassanapaññatti kāmānam, kāma hi āṅgarakāsupamā māmsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesam satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya<sup>7</sup> satiya, bhāvanāpapaññatti maggassa. Vinayāya sikkhe ti pativedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantu ti revacanapaññatti yogissa. Yadā hi yogi<sup>8</sup> kāma saṅgo<sup>9</sup> ti pajānāti<sup>10</sup>, so kāmānam anuppādāya<sup>11</sup> kusale dhamme upādayati<sup>12</sup>, so anuppannānam kusalanam dhammānam uppādāya<sup>13</sup> vāyamati.

<sup>1</sup> dhitī, B., S.

<sup>2</sup> °dam, S.

<sup>3</sup> sa-upā°, S.

<sup>4</sup> addakkhī, B., S.

<sup>5</sup> om. B.,

<sup>6</sup> om. S.

<sup>7</sup> abhinivesana°, S.

<sup>8</sup> °tā, B., S.

<sup>9</sup> °gi, B., S.

<sup>10</sup> ja°, B.,

<sup>11</sup> upā°, B.,

<sup>12</sup> anupā°, B., S.

<sup>13</sup> uppā°, S.; uppādayati, B.



Ayaṃ vāyāmapaññatti appattassa pattiya, nikkhepa-  
paññatti oramattikāya<sup>1</sup> asantuṭṭhiya.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ tṭhiya<sup>2</sup>  
vāyamati ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-  
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ  
dhammānaṃ, tṭhipaññatti adhicitasikkhāya.

Tenaḥa Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

2 *Mohasambandhano loko bhabbarūpo<sup>3</sup> va dissati  
upadhibandhano bālo tamasā parivārīto  
assirī<sup>4</sup> viya khāyati passato n'atthi kiñcanan ti* (Ud.  
p. 79; cf. Dh. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-  
sānaṃ. Bhabbarūpo<sup>3</sup> va dissati ti viparītapaññatti lo-  
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-  
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhanānaṃ,  
balavapaññatti<sup>5</sup> kilesānaṃ, virūhanāpaññatti<sup>6</sup> saṃkhārā-  
naṃ. Tamasā parivārīto ti desanāpaññatti avijjandha-  
kānaṃ revacanāpaññatti ca. Assirī<sup>4</sup> viya khāyati ti  
dassanapaññatti<sup>7</sup> dibbacakklussa, nikkhepapaññatti paññā-  
cakklussa. Passato n'atthi kiñcanan ti paṭivedha-  
paññatti sattānaṃ. Rūgo kiñcanan doko kiñcanan moho  
kiñcanan.

Tenaḥa Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam<sup>8</sup>.  
No ce taṃ bhikkhave abhaviessa ajātaṃ abhūtaṃ akataṃ  
asaṃkhatam, na idha jātaṃ bhūtaṃ kataṃ saṃkhatassa  
nissaraṇaṃ paññāyetha. Yasmā ca llo bhikkhave atthi  
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātaṃ bhū-  
taṃ kataṃ saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.  
p. 80 sq.).

<sup>1</sup> tṭhika ca, B.

<sup>2</sup> dhi°, B., S.

<sup>3</sup> sabba°, B., B.

<sup>4</sup> asiri, S.; asiri, B.

<sup>5</sup> sabba°, all MSS. exc. Com.

<sup>6</sup> bālap°, S.

<sup>7</sup> virūpanā°, S.

<sup>8</sup> dassanā°, B.

<sup>9</sup> tan ti, B.

No ce taṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti desanāpaññatti nibbānassa vevacanāpaññatti ca. Na idha jātaṃ bhūtaṃ kataṃ saṃkhataṃ<sup>1</sup> nissaraṇaṃ paññāyethā ti vevacanāpaññatti saṃkhataṃ upanāyanaṃ paññatti ca. Yaṃ ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti vevacanāpaññatti nibbānassa jotnāpaññatti<sup>2</sup> ca. Tasmā jātaṃ bhūtaṃ kataṃ saṃkhataṃ nissaraṇaṃ paññāyati ti ayaṃ vevacanāpaññatti nibbānassa, niyyānikaṃ paññatti maggaṃ, nissaraṇaṃ paññatti saṃsāraṃ.

Tenaṃ Bhagavā: — No ce taṃ abhaviṣṣā ti.

Tenaṃ ayaṃ Mahākaccāno: —

Ekaṃ Bhagavā dhammaṃ paṇattitthi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇa-hāro?

Yo ca paṭiccuppādo ti.

*Uddhaṃ adho sabbadhi vippamutto*

*ayaṃ ahaṃ<sup>3</sup> ti<sup>4</sup> anānupassī*

*evaṃ vimutto udātari<sup>5</sup> oghaṃ*

*atiṇṇapabbhaṃ apānabbhavāyā ti (Ud. p. 74).*

Uddhaṃ ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekhaṇimutti.

Tāni yeva asekhaṇi pañcendriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhaṇi pañcendriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā sañjāyatanaṇirodho, sañjāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

<sup>1</sup> om. S.      <sup>2</sup> jotasa<sup>o</sup>, S.

<sup>3</sup> smim, B.; ahaṃ asmiṃ, S.

<sup>4</sup> om. B.

<sup>5</sup> \*tari, B.

dhā taphānīrodho, taphānīrodhā upādānānīrodho, upādānānīrodhā bhavanīrodho, bhavanīrodhā jātinīrodho, jātinīrodhā jaramarāpasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nīrodho hoti.

Ayam paṭiccasamuppādehi otarapā.

Tāni yeva asekhāni pañcīndriyāni tīhi khandhehi saṃgaḥitāni: silakkhandhena samādhikkhandhena paññakkhandhena<sup>1</sup>.

Ayam khandhehi otarapā.

Tāni yeva asekhāni pañcīndriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā anāsavā no ca<sup>2</sup> bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayam dhātūhi otarapā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yam āyatanam anāsavam no ca bhavaṅgam.

Ayam āyatanehi otarapā.

○ Ayam aśasmīti anānupassīti ayam sakkāyaditthiya samaggatā.

Sā sekhāvimutti tāni yeva sekhāni pañcīndriyāni.

Ayam indriyehi otarapā.

Tāni yeva sekhāni pañcīndriyāni vijjā. Vijjuppadā avijjānīrodho, avijjānīrodhā saṃkhāranīrodho<sup>3</sup> . . .

Evam sabbo paṭiccasamuppādo.

Ayam paṭiccasamuppādehi otarapā.

Sa, yeva vijjā paññakkhandho.

Ayam khandhehi otarapā.

Sa yeva vijjā saṃkhārāpariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayam dhātūhi otarapā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yam āyatanam anāsavam no ca bhavaṅgam.

Ayam āyatanehi otarapā.

Sekhāya ca vimuttiyā asekhāya<sup>4</sup> ca<sup>5</sup> vimuttiyā<sup>6</sup> vimutto udātari<sup>7</sup> ogham atinṇapubbam apunabbhavāya<sup>8</sup>.

<sup>1</sup> paññā, B.

<sup>2</sup> ce, S.

<sup>3</sup> aham asmiṃ, S.

<sup>4</sup> B, has pa instead of saṃkhārā<sup>9</sup>

<sup>5</sup> em. B.

<sup>6</sup> "tari, B.

<sup>7</sup> puna, S.

Tenāha Bhagavā: — Uddham adho ti.

*Nissitassa calitam anissitassa calitam n'atthi, calite asati passaddhi, passaddhiyā sati nati<sup>1</sup> na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāto asati nev'idha na huram<sup>2</sup> na ubhayamantarena, es' ev' anto dukkhassā ti* (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taphā-nissayo<sup>3</sup> ditthhinissayo ca.

Tattha yā<sup>4</sup> rattassa cetanā ayam taphānissayo, yā<sup>5</sup> sammūlhassa<sup>6</sup> cetanā ayam ditthhinissayo. Cetanā pana samkhārā. samkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .<sup>7</sup>

Ayam paṭiccasamuppādehi<sup>8</sup> otarāṇā.

Tattha yā rattassa vedanā ayam<sup>9</sup> sukhā<sup>10</sup> vedanā<sup>11</sup>, yā sammūlhassa<sup>12</sup> vedanā ayam adukkhamasukhā vedanā. Imā vedanā vedanākkhandho<sup>13</sup>.

Ayam khandhehi otarāṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyam somanassindriyā ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayam indriyehi otarāṇā.

Tāni yeva indriyāni samkhārapariyāpannāni. Ye samkhārā sāsava bhavaṅgā, te samkhārā dhammadhātusamgahita.

Ayam dhātūhi otarāṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayam āyatanehi otarāṇā.

Anissitassa calitam n'atthi ti samathavasena vā taphāya anissito vipassanāvasena<sup>14</sup> vā ditthiya<sup>15</sup> anissito.

Yā vipassanā ayam vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā samkhāranirodho. Samkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo<sup>16</sup>.

<sup>1</sup> na ha, B.; S. has yanatin ti instead of sati nati na.

<sup>2</sup> rañ ca, B.

<sup>3</sup> B. adds ca.

<sup>4</sup> om. B.

<sup>5</sup> mūlhassa, all MSS. exc. Com.

<sup>6</sup> la, B.

<sup>7</sup> do, S.

<sup>8</sup> after sukhā, B.

<sup>9</sup> sukhā, S.

<sup>10</sup> sammu, B. B.

<sup>11</sup> vedana, S.

<sup>12</sup> nāya va, S.

<sup>13</sup> om. B.



Ayaṃ paṭiccasamuppādehi otaṛaṇā.

Sā yeva vipassanā paññakkhandho<sup>1</sup>.

Ayaṃ khandhehi otaṛaṇā.

Sā yeva vipassanā dve indriyaṇi: viriyindriyaṇ ca pañ-  
ñindriyaṇ ca.

Ayaṃ indriyehi otaṛaṇā.

Sā yeva vipassanā saṃkhārapariyāpannā<sup>2</sup>. Ye saṃkhārā  
anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusam-  
gahitā.

Ayaṃ dhātūhi otaṛaṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āya-  
tanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaṛaṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca  
cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā<sup>3</sup> passaddhi. Yaṃ ce-  
tasikaṃ sukhaṃ ayaṃ cetasikā<sup>4</sup> passaddhi<sup>5</sup>. Passaddha-  
kāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati.  
Samāhuto yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto  
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-  
muttasmiṃ vimutt'amhi ti nāpaṃ hoti, khīṇā jātī vusitaṃ brah-  
macariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu  
na phoṭṭhabbesu na dhammesu khayā rāgassa khayā do-  
sassa khayā mohassa. Yena rūpena Tathāgataṃ tittban-  
taṃ caraṃ<sup>6</sup> paññāpayamāno paññāpeyya, tassa rūpassa  
khayā virāgā nirodhā cāgā paṇissaggā rūpasamkhaye  
\* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na  
upeti, atthi<sup>7</sup> n'atthi ti pi na<sup>8</sup> upeti, nev' atthi no<sup>9</sup> n'atthi ti  
pi na upeti. Atha kho gambhīro appameyyo asamkheyyo  
nibbuto ti yeva saṃkham<sup>10</sup> gacchati khayā rāgassa<sup>11</sup> khayā  
dosassa khayā mohassa. Yāya vedanāya | pe<sup>12</sup> | yāya  
saññāya . . . yehi saṃkhārehi . . .<sup>13</sup> yena viññāṇena

<sup>1</sup> paññā, B.

<sup>2</sup> paripannā, B.

<sup>3</sup> kāyikaṃ, S.; kāya, B. B.

<sup>4</sup> ka pa, S.

<sup>5</sup> caranam, S.

<sup>6</sup> S. adds ti pi.

<sup>7</sup> om. S.

<sup>8</sup> na, B.

<sup>9</sup> saṃkhiyaṃ, S.

<sup>10</sup> virāgassa, B.

<sup>11</sup> pa, B.; om. B.

<sup>12</sup> la, B.

Tathāgataṃ tiṭṭhantaṃ<sup>1</sup> caraṃ paññāpayamāno paññāpeyya, tassa viññānassa khayā viragā nirodhā cāgā paṭinissagga viññānasamkhaye vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no<sup>2</sup> n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham<sup>3</sup> gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati<sup>4</sup> pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu<sup>5</sup> bāhiresu āyatanesu. Na ubhayamantarenā<sup>6</sup> ti phassasamuditesu<sup>7</sup> dhammesu attānaṃ na passati. Es<sup>8</sup> ev'anto dukkhaesā ti paṭicca-samuppādo. So duvidho: lokiyo<sup>9</sup> ca lokuttaro ca.

Tattha lokiko<sup>10</sup>: avijjāpaccayā samkhārā<sup>11</sup> yāva jarama-  
raṇā, lokuttaro: silavato avippaṭisāro jāyati<sup>12</sup> yāva nāpa-  
raṃ itthattāyā ti pajānāti.

Tenaṃha Bhagavā: — Nissitassa calitaṃ anissitassa cali-  
taṃ n'atthi | pe<sup>13</sup> | es'ev'anto dukkhaesā ti.

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>14</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>15</sup> ete<sup>16</sup>  
piye asante na bhavanti ete.  
Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ<sup>17</sup> n'atthi kuhūci loka  
tasmā asokaṃ virajaṃ patthayaṇo  
piyaṃ na kagiraṭha<sup>18</sup> kuhūci loka ti (Ud. p. 92).*

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>19</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>20</sup> ete ti*

ayaṃ dukkhāvedanā.

*Piye asante na bhavanti ete ti*

ayaṃ sukhāvedanā.

<sup>1</sup> cintam tam, S.      <sup>2</sup> na, B., S.      <sup>3</sup> samkhyam, S.  
<sup>4</sup> B., adds ti.      <sup>5</sup> cha, B., S.      <sup>6</sup> resu nā, S.  
<sup>7</sup> samutthitesu, B.,      <sup>8</sup> ko, B., S.      <sup>9</sup> B., adds la.  
<sup>10</sup> B., adds pa.      <sup>11</sup> pa, B.; la, B.,      <sup>12</sup> samim, B., S.  
<sup>13</sup> bha°, B., S.      <sup>14</sup> ese, S.      <sup>15</sup> piyā, B.,  
<sup>16</sup> kariy°, B. B., throughout.

Vedanā vedanakkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā<sup>1</sup> taṇhā, taṇhāpaccayā upādānaṃ, upādānaṃpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ<sup>2</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkha vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu<sup>3</sup> dhammāyatanāpariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vitasokā  
yesaṃ piyaṃ n'atthi kuhiñci loke  
tasmā asokaṃ virajaṃ patthayāno  
piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā<sup>4</sup> upādānananirodho<sup>5</sup>, upādānananirodhā bhavananirodho<sup>6</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārāpariyāpanno. Ye saṃkhārā anāsava no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenaṃ Bhagavā: — Ye keci sokā ti.

<sup>1</sup> S. adds pana.

<sup>2</sup> B<sub>1</sub> adds pa.

<sup>3</sup> dhātu, S.

<sup>4</sup> dho, S.

<sup>5</sup> om. S.

<sup>6</sup> B<sub>1</sub> adds bhavananirodhā

| la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati  
addhā pitimano hoti laddhā macco<sup>1</sup> yad<sup>2</sup> icchatī<sup>3</sup> (Jāt. IV.  
Tassa ce kāmayamānassa<sup>4</sup> chandajātassa jantuno p. 172).  
te kāma parihāyanti sallavidhā va ruppati.*

*Yo kāme parivajjeti sappasseva<sup>5</sup> padā siro  
so'maṃ visattikam loke sato samativattati<sup>6</sup> ti (S.N.vv.766—68).*

Tattha yā pitimanatā<sup>7</sup> ayam anunayo. Yadhā: sallavidhā va ruppati ti idam paṭighaṃ. Anunayam paṭighaṃ ca paṇa taṇhāpakkho. Taṇhāya ca pana dasa rūpini<sup>8</sup> āyatanāni padatthānam.

Ayam āyatanehi otarāṇa.

Tāni yeva dasa rūpini<sup>9</sup> āyatanāni<sup>10</sup> rūpakāyo nāma sam-payutto. Tadubhayam nāmarūpaṃ<sup>11</sup>. Nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phāso, phassapaccayā vedanā, vedanāpaccayā taṇhā<sup>12</sup>. Evam sabbam.

Ayam paṭiccasamuppādehi otarāṇa.

Tad eva nāmarūpaṃ pañcakkhandho<sup>13</sup>.

Ayam khandhehi otarāṇa.

Tad eva nāmarūpaṃ atthārāsa dhātuyo.

Ayam dhātūhi otarāṇa.

Tattha yo rūpakāyo imāni pañca rūpini<sup>14</sup> indriyāni, yo nāmakāyo imāni pañca arūpini<sup>15</sup> indriyāni. Imāni<sup>16</sup> dasa<sup>17</sup> indriyāni<sup>18</sup>.

Ayam indriyehi otarāṇa.

Tattha yadhā:

Yo kāme parivajjeti sappasseva<sup>19</sup> padā siro

so'maṃ visattikam loke sato samativattati ti

ayam sa-upādisesā<sup>20</sup> nibbānadhātu.

Ayam dhātūhi otarāṇa.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppada avij-jānirodho, avijjānirodhā saṃkhāraṇirodho<sup>21</sup>. Evam sabbam.

<sup>1</sup> maceho, S.      <sup>2</sup> yaccacchati, S.

<sup>3</sup> kāmayamānassa, S. <sup>4</sup> sabb<sup>o</sup>, all MSS. <sup>5</sup> ti (without ti), B.

<sup>6</sup> mantā, S.      <sup>7</sup> rūpini, all MSS.

<sup>8</sup> rūpini, B. S.; rūpāni, B.      <sup>9</sup> om. B.

<sup>10</sup> rūpo, S.      <sup>11</sup> B. adds pa.      <sup>12</sup> dha, B.

<sup>13</sup> rūpini, B. S.; rūpindr<sup>o</sup>, B.      <sup>14</sup> arūpini, B. S.;

arūpindr<sup>o</sup>, B.      <sup>15</sup> upādisesam, S.      <sup>16</sup> pe, S.



Ayaṃ paṭiccasamuppādehi otaṛaṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaṛaṇā.

Sā yeva vijjā dve indriyaṇi: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaṛaṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥita.

Ayaṃ dhātūhi otaṛaṇā.

Sā dhammadhātu dhammāyatanaṃ pariyaṇṇā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaṛaṇā.

Tenaḥa Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettavatā paṭicca-indriyakhandhadhātu-āyatanaṇi samosaṛaṇaṇi otaṛaṇāni<sup>1</sup> bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanaṇi oṭāretabbāni.

Tenaḥa āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaṛaṇo-hāro.

### § 13. Sodhana-hāra.

Tattha katamo sodhana<sup>2</sup>-hāro?

Vissajjitamhi<sup>3</sup> pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pacchati: —

*Ken' assu nivuto loko*

*ken' assu na ppakāsati<sup>4</sup>*

*kissābhilepanam brūsi*

*kim<sup>5</sup> su tassa mahabbhayan ti? —*

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamāda na ppakāsati<sup>6</sup>*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 — v. 1032. 1033).*

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti

\* Bhagavā padam sodheti no ca ārambham<sup>6</sup>. Ken' assu na

<sup>1</sup> \* taranā, B., S.

<sup>2</sup> \* na, B.,

<sup>3</sup> visa°, B. B., S.

<sup>4</sup> pa°, B.,

<sup>5</sup> ki, B.,

<sup>6</sup> ārabbh°, B. throughout, B., mostly.

ppakāsati ti pañhe Vivicchā pamāda na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambham. Kim<sup>1</sup> su<sup>2</sup> tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā<sup>3</sup> padam<sup>4</sup> sodheti<sup>5</sup>, suddho ārambho.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti<sup>1</sup> sabbadhi<sup>2</sup> sotā (icc āyasmā Ajito)*

*sotānam kim<sup>3</sup> nivāraṇam*

*sotānam saṃvaram brūhi*

*kena sotā pīthiyyare<sup>6</sup> ti?* —

*Yāni sotāni lokasmiṃ<sup>7</sup> (Ajitā ti Bhagavā)*

*sati tesam nivāraṇam*

*sotānam saṃvaram brūmi*

*paññāy<sup>8</sup> ete pīthiyyare<sup>6</sup> ti (vv. 3. 4 — vv. 1034. 1035).*

Savanti sabbadhi sotā, sotānam kim<sup>3</sup> nivāraṇam ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambham. Sotānam saṃvaram brūhi, kena<sup>4</sup> sotā pīthiyyare<sup>6</sup> ti pañhe Sotānam saṃvaram brūmi, paññāy<sup>8</sup> ete pīthiyyare<sup>6</sup> ti suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ<sup>7</sup> ti.

*Paññā c'eva sati<sup>10</sup> ca (icc āyasmā Ajito)*

*nāmarūpaṃ ca mārisa*

*etaṃ me puṭṭho pabrūhi*

*katth<sup>11</sup> etaṃ uparujjhati ti? (v. 5 — v. 1036)*

pañhe

*Yam etaṃ pucchasi pañham*

*Ajita taṃ vadāmi te*

*yattha nāmaṃ ca rūpaṃ ca*

*asesam<sup>12</sup> uparujjhati*

*viññānaṃ nirodhena*

*ett<sup>13</sup> etaṃ uparujjhati ti (v. 6 — v. 1037)*

suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañham ti.

<sup>1</sup> kim suttassa, S.; kissu, B. B., <sup>2</sup> om. B., <sup>3</sup> vasanti, B.

<sup>4</sup> odhi, B. B., <sup>5</sup> kin, B.; ki, B., <sup>6</sup> pidi, B. B.

<sup>7</sup> smi, B. B., <sup>8</sup> yena, S., <sup>9</sup> ārambho, also B.

<sup>10</sup> smi, B., <sup>11</sup> ti, all MSS., <sup>12</sup> om. S.

Yattha evaṃ suddho ārambho<sup>1</sup>, so paṇho vissajjito<sup>2</sup> bhavati, yattha pana ārambho<sup>1</sup> asuddho, na tāva so paṇho vissajjito<sup>2</sup> bhavati.

Tenaṃ āyasmā Mahakaccāno<sup>3</sup>: —

Vissajjitamhi<sup>4</sup> paṇhe ti.

Niyutto sodhano-hāro.

#### § 14. Adhiṭṭhāna-hāro.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.  
Ye tattha niddiṭṭhā, tathā te<sup>5</sup> dharayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamam dukkham?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇam dukkham, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi ccham na labhati taṃ pi dukkham, samkhittena pañcupādānakkhandhā dukkhā: rūpa dukkhā, vedanā dukkhā, saṇṇā dukkhā, saṃkhārā dukkhā, viññānam dukkham.

Ayam vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yayam taṇhā ponobhavikā<sup>6</sup> nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayam vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti<sup>7</sup> anālayo.

Ayam vemattatā.

Dukkhanirodhaḡāmimipaṭipada<sup>8</sup> ti ekattatā.

<sup>1</sup> ārambho, B.

<sup>2</sup> visa<sup>9</sup>, B.

<sup>3</sup> visa<sup>9</sup>, B. B.

<sup>4</sup> kaccāyano, S.

<sup>5</sup> om. B.

<sup>6</sup> ponobbha<sup>10</sup>, B. B.

<sup>7</sup> vimutti, B.

<sup>8</sup> 'ni paṭi', S.

d) Tattha kataniṃ dukkhanirodhaḡāminipaṭipadā?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsamkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayaḡāminimaggo<sup>1</sup> tiracchānayanigāminimaggo pittivisaṃ-  
gāminimaggo<sup>2</sup> asurayanigāminiyo<sup>3</sup> maggo, saḡgagāminiyo<sup>4</sup>  
maggo, manussaḡāminimaggo, nibbānaḡāminimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anuṃayanirodho,  
paṭighānirodho, mānanirodho, makkhānirodho<sup>5</sup>, paḡa-  
sānirodho, issānirodho, macchāriyanirodho, sabbakilesāni-  
rodho.

Ayaṃ vemattatā.

Rūpaṃ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtiḡāṃ<sup>6</sup> rūpaṃ. Catunnaṃ<sup>7</sup> ca mahābhūta-  
naṃ upādāya rūpassa paṇṇatti.

aa) Tattha katamaṃ cattāri mahābhūtāni?

Paṭhavīdhātu apodhātu tejodhātu vāyodhātu.

Dvīti akārehi dhātuyo parigaṇhāti samkhepena ca<sup>8</sup>  
vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā akārehi paṭhavīdhātunā vitthārena parigaṇhāti.  
Dvādasahi akārehi apodhātunā vitthārena parigaṇhāti.  
Catūhi akārehi tejodhātunā vitthārena parigaṇhāti. Ohāhi  
akārehi vāyodhātunā vitthārena parigaṇhāti.

cc) Katamehi visatiyā akārehi paṭhavīdhātunā vitthā-  
rena parigaṇhāti?

<sup>1</sup> 'gāmini' maggo, S.

<sup>2</sup> petti<sup>2</sup>, B., S.

<sup>3</sup> asūra<sup>3</sup>, B., also Com.

<sup>4</sup> makkhā<sup>4</sup>, S.

<sup>5</sup> cātummahā<sup>5</sup>, S.; cātumahā<sup>5</sup>, B.

<sup>6</sup> catunnaṃ (without ca), B.

<sup>7</sup> om. S.



Atthi imasmiṃ kāye keṣā lomā nakhā dantā taco mamsaṃ nahāru<sup>2</sup> atthi atthimiṇṇā<sup>3</sup> vakkam hadayam yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisaṃ matthake matthaluṅgaṃ ti.

Imeḥi visatiyā akārehi paṭhavadhātum vitthārena pari-gaṇhāti.

dd) Katamehi dvādasahi akārehi āpodhātum vitthārena pari-gaṇhāti?

Atthi imasmiṃ kāye pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghānikā<sup>4</sup> lasikā muttan ti.

Imeḥi dvādasahi akārehi āpodhātum vitthārena pari-gaṇhāti.

ee) Katamehi catūhi akārehi tejodhātum vitthārena pari-gaṇhāti?

Yena ca santappati yena ca jiriyati<sup>5</sup> yena ca pariḍa-yhati yena ca asitapitakhāyitasāyitam sammāpariṇāmanam<sup>6</sup> gacchati<sup>6</sup>.

Imeḥi catūhi akārehi tejodhātum vitthārena pari-gaṇhāti.

ff) Katamehi chaḥi akārehi vāyodhātum vitthārena pari-gaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā aṅgamāṅgānusārino vātā assāso passāso.

Iti imeḥi chaḥi akārehi vāyodhātum vitthārena pari-gaṇhāti.

Evam imeḥi dvācattālīsaya<sup>7</sup> akārehi vitthārena dhātuyo sabhāvato upalakkhayanto<sup>8</sup> tālayanto pariyo-gāhanto parivimamsanto<sup>9</sup> paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā samkārattānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivathikam<sup>10</sup> pavicinanto na kiñci gayhūpagam passeyya, evam eva<sup>11</sup> imeḥi dvācattālīsaya<sup>7</sup> akārehi evam

<sup>2</sup> nahāru, B. B.,      <sup>3</sup> jam, B. B.,      <sup>4</sup> siṃgha<sup>o</sup>, B. B.,

<sup>5</sup> jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

<sup>6</sup> sammā<sup>o</sup>, B.,      <sup>7</sup> ti ti, S.,      <sup>8</sup> lāsāya, B.; <sup>9</sup> risāya, S.

<sup>10</sup> lakkhanto, all MSS.

<sup>11</sup> before pariyo<sup>o</sup>, B.,      <sup>12</sup> sivadhikam, B.,      <sup>13</sup> evam, S.

vitthārena dhātuyo sabbāvato upalakkhayanto<sup>1</sup> tūlayanto<sup>2</sup>  
pariyogāhanto parivimamsanto<sup>3</sup> paccavekkhanto na kiñci  
gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca<sup>4</sup> bāhirā  
paṭhavīdhātu, nev<sup>5</sup> esāhaṃ<sup>6</sup> n'etaṃ mama n'eso<sup>7</sup> 'haṃ<sup>8</sup> asmi<sup>9</sup>  
na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>10</sup>  
daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>11</sup>  
disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ vi-  
rājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā  
āpodhātu | pe<sup>12</sup> | Yā c'eva kho pana<sup>13</sup> ajjhattikā tejodhātu  
yā ca bāhirā tejodhātu | pe<sup>14</sup> | Yā c'eva kho pana<sup>15</sup> ajjhattikā  
vāyodhātu yā ca bāhirā vāyodhātu, nev<sup>16</sup> esāhaṃ<sup>17</sup> n'etaṃ  
mama n'eso<sup>18</sup> 'haṃ asmi na m'eso attā ti. Evam etaṃ  
yathābhūtaṃ sammāpaññāya<sup>19</sup> daṭṭhabbaṃ. Evam etaṃ  
yathābhūtaṃ sammāpaññāya<sup>20</sup> disvā vāyodhātuyā nibbin-  
dati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

b) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkha-  
rodhe aññāṇaṃ dukkhanīrodhagāminiyā paṭipadāya aññā-  
ṇaṃ pubbante aññāṇaṃ aparante<sup>21</sup> aññāṇaṃ pubbantā-  
parante aññāṇaṃ idappaaccayatāpaṭiccasamuppannesu<sup>22</sup>  
dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ  
anubodhaṃ ananubodhaṃ asamabodhaṃ appativedhaṃ asalla-  
kkhaṇā<sup>23</sup> anupalakkhaṇā<sup>24</sup> apaccupalakkhaṇā<sup>25</sup> asama-

<sup>1</sup> 'lakkhanto, B.      <sup>2</sup> tu<sup>o</sup>, all MSS.

<sup>3</sup> before pariyo<sup>o</sup>, B.      <sup>4</sup> om. S.

<sup>5</sup> so tam, B.      <sup>6</sup> mahasmim, B.

<sup>7</sup> samma<sup>o</sup>, B. S.; samāp<sup>o</sup>, B.      <sup>8</sup> samma<sup>o</sup>, B. S.

<sup>9</sup> pa, B.; la, B.      <sup>10</sup> om. B.

<sup>11</sup> pa, B.; om. B.      <sup>12</sup> nesātaṃ, B.

<sup>13</sup> no so, B.      <sup>14</sup> samma<sup>o</sup>, all MSS.

<sup>15</sup> samma<sup>o</sup>, B.; samp<sup>o</sup>, B. S.      <sup>16</sup> parante, B.

<sup>17</sup> idampa<sup>o</sup>, B.      <sup>18</sup> paṃ, S.; asamlakkhaṇā, B.

<sup>19</sup> paṃ, S.; anupekkhaṇā, B.

<sup>20</sup> paṃ, S.; apaccavekkhaṇā, B.

pekkhapā<sup>1</sup> apaccakkhakammam dummejham<sup>2</sup> bālyam<sup>3</sup>  
asampajaññam moho pamoho sammoho<sup>4</sup> avijjā avijjogho  
\* avijjāyogo avijjānusayo avijjāpariyatthānam avijjālaṅgi<sup>5</sup>-  
moho akusalamūlam.

Ayam vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇam dukkhasamudaye ñāṇam dukkhanirodhe  
ñāṇam dukkhanirodhagāminiyā paṭipadāya ñāṇam pubbante  
ñāṇam aparante ñāṇam pubbantāparante ñāṇam idappac-  
cayatāpaṭiccasamuppannesu dhammesu ñāṇam. Yā evarūpā  
paññā<sup>6</sup> pajānanā vicayo pavicayo dhammavicayo sallakkha-  
nā<sup>7</sup> upalakkhaṇā paccupalakkhaṇā paṇḍiccam kosallam  
\* nepuññam vebhabyā cintā upaparikkhā<sup>8</sup> bhūri medhā  
pariṇāyikā<sup>9</sup> vipassanā sampajaññam patodo<sup>10</sup> paññindri-  
yam paññābalaṃ paññāsattam<sup>11</sup> paññāpāsādo paññā-āloko  
paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-  
vicayo sammāditthi dhammavicayasambojjhaṅgo maggaṅ-  
gam maggapariyāpannam.

Ayam vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-  
āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti<sup>12</sup>.

Ayam vemattatā.

Jhāyi ti ekattatā.

l) Tattha katamo jhāyi?

Atthi sekho jhāyi, atthi asekho jhāyi, atthi<sup>13</sup> nevasekho-  
nāsekho<sup>14</sup> jhāyi, ājāniyo jhāyi, assakhaḷaṅko jhāyi, ditthuttaro  
jhāyi, taṇhuttaro jhāyi, paññuttaro jhāyi<sup>15</sup>.

<sup>1</sup> \*pam, S.; \*vekkhanam, B.; \*vekkhanā, B.

<sup>2</sup> dummajham, B. B.; dumajham, S.; dumejjham, Com.

<sup>3</sup> bālam, B.

<sup>4</sup> samoho, B.

<sup>5</sup> \*gi, S.

<sup>6</sup> saññā, B.

<sup>7</sup> saml<sup>o</sup>, B.

<sup>8</sup> upari<sup>o</sup>, B.

<sup>9</sup> \*yakkā, B.

<sup>10</sup> all MSS. exc. Com. insert paññā.

<sup>11</sup> \*sattam, B.

<sup>12</sup> \*tti ti, B.

<sup>13</sup> om. B.

<sup>14</sup> \*sekhān<sup>o</sup>, B.; \*sekhen<sup>o</sup>, S.

<sup>15</sup> \*yi ti, S.

Ayam vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi arāṇo samādhi savaṇo samādhi avara \* samādhi sabyāpajho<sup>1</sup> samādhi abyāpajho<sup>2</sup> samādhi sappi-  
tiko<sup>3</sup> samādhi nippitiko samādhi sāmiso samādhi nirāmiso  
samādhi sasamkhāro samādhi asamkhāro samādhi ekam-  
sabhāvito samādhi ubhayamsabhāvito<sup>4</sup> samādhi ubhayato-  
bhāvitabhāvano<sup>5</sup> samādhi savitakkasavicāro samādhi avi-  
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-  
bhāgiyo samādhi ṭhītibhāgiyo samādhi viśesabhāgiyo  
samādhi nibbedhabhāgiyo samādhi lokiyo<sup>6</sup> samādhi lokut-  
taro samādhi micchāsamādhi<sup>7</sup> sammāsamādhi<sup>8</sup>.

Ayam vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgallhā<sup>9</sup> paṭipadā<sup>10</sup> nijjhāma<sup>11</sup> paṭipadā<sup>12</sup> majjhima<sup>13</sup> paṭi-  
padā<sup>14</sup> akkhamā paṭipadā khamā paṭipadā samā<sup>15</sup> paṭipadā  
damā<sup>16</sup> paṭipadā dukkhā paṭipadā dandhabhīṇā dukkhā  
paṭipadā khippābhīṇā sukha paṭipadā dandhabhīṇā sukha  
paṭipadā khippābhīṇā ti.

Ayam vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesa lomā nakhā dantā taso mamsam nahāra<sup>17</sup> atthi  
atthiminjā<sup>18</sup> vakkam hadayam yakanam kilomakam pihakam  
papphāsam antam antaguṇam udariyam karisam pittam  
senham pubbo lohitaṃ sedo medo assu vasa kheḷo sim-  
ghāvikā lasikā muttam matthaluṇaṃ<sup>19</sup> ti.

<sup>1</sup> "paccho, B.

<sup>2</sup> sappiḍhiko, B.

<sup>3</sup> yasavibhāvito, B.

<sup>4</sup> "bhāvino, S.

<sup>5</sup> "ko, S.

<sup>6</sup> "dhi ti, B.

<sup>7</sup> om. B.

<sup>8</sup> "lhap", B. S.

<sup>9</sup> āgallhap", B.

<sup>10</sup> "map", B. S.

<sup>11</sup> nicchāmap", B.

<sup>12</sup> "map", B.

<sup>13</sup> om. B.

<sup>14</sup> sammā, B. S.

<sup>15</sup> dammā, S.

<sup>16</sup> nhāru, B. B.

<sup>17</sup> "jam, B. B.

<sup>18</sup> matta", all MSS.



Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo<sup>1</sup>, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo<sup>2</sup>, tena tena vemattataṃ gacchati.

★ Evam sutte vā veyyākaraṇe vā gāthāyaṃ<sup>3</sup> vā pucchitena vimāṃsitabbam<sup>4</sup>:

Kim<sup>5</sup> ekattatāya pucchati udāhu vemattatāya<sup>6</sup>? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam<sup>7</sup>. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam<sup>7</sup>. Yadi sattadhiṭṭhānena pucchitaṃ, sattadhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yadi dhammadhiṭṭhānena pucchitaṃ, dhammadhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yathā yathā vā<sup>8</sup> pana pucchitaṃ, tathā tathā vissajjayitabbam<sup>7</sup>.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

### § 15. Parikkhāra-hāro.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimlakkhāṇo parikkhāro<sup>1</sup>?

Janakalakkhāṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimlakkhāṇo hetu, kimlakkhāṇo paccayo?  
Asādhāraṇalakkhāṇo hetu, sādharāṇalakkhāṇo paccayo.

b) Yathā kim bhavē?

Yathā anūkurassa<sup>2</sup> nibbattiya<sup>3</sup> byāṃ asādhāraṇaṃ, paṭhavi

<sup>1</sup> māṇa<sup>4</sup>, S.      <sup>2</sup> visadisala<sup>5</sup>, S.      <sup>3</sup> gāthāya, S.

<sup>4</sup> asajjayitabbam, B.      <sup>5</sup> om. S.      <sup>6</sup> ya ti. S.

<sup>7</sup> visa<sup>6</sup>, B. B.,      <sup>8</sup> om. B.,      <sup>9</sup> anūkurassa, B, always.

apo ca sādharāṇa. Aṅkurassa hi paṭhavi apo ca paccayo, sabhāvo hetu.

Yatha vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva<sup>1</sup> n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṃsāro sahetu sapaccayo nibbatto<sup>2</sup>. Vuttam<sup>3</sup> hi: avijjāpaccaya saṃkhārā, saṃkhārapaccaya viññānam<sup>4</sup>. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayoṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya<sup>5</sup> avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā<sup>6</sup> avijjā avijjāpariyutthānam. Purimiko<sup>7</sup> avijjānusayo pacchimakassa<sup>8</sup> avijjāpariyutthānassa hetubhūto paribrahāṇāya bijāṅkuro viya samanantarahetutāya. Yam pana yattha phalam<sup>9</sup> nibhattati, idam<sup>10</sup> tassa<sup>11</sup> paramparahetutāya<sup>12</sup> hetubhūtam. Duvidho hi hetu: samanantarahetu paramparahetu<sup>13</sup> ca. Evam avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yatha vā pana thālakaṇ ca<sup>14</sup> vatthi<sup>15</sup> ca<sup>16</sup> telaṇ ca<sup>17</sup> dipassa<sup>18</sup> paccayabhūtam, na sabhāvahetu. Na hi sakka thālakaṇ ca vatthi<sup>19</sup> ca telaṇ ca amaggikaṃ dipetum dipassa<sup>20</sup> paccayabhūtam. Dipo<sup>21</sup> viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo<sup>22</sup> paccayo, ajjhattiko hetu, bahiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibhatti-attho phalattho<sup>23</sup>, paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampativēdhattho avijjāttho, apariññātattho viññāpassa bijāttho.

Yattha avūpacchedo tattha santati, yattha santati tattha

<sup>1</sup> evam, B. S.; om. B<sub>1</sub>. <sup>2</sup> nibbuto, S. <sup>3</sup> B<sub>1</sub> adds la.

<sup>4</sup> makāya, B. <sup>5</sup> purimako, B<sub>1</sub>. <sup>6</sup> makassa, B<sub>1</sub>. S.

<sup>7</sup> balam, S. <sup>8</sup> jmassa, B. <sup>9</sup> paramparamh<sup>2</sup>, B<sub>1</sub>. S.

<sup>10</sup> tuṇ, S. <sup>11</sup> B<sub>1</sub> adds paṭi ca.

<sup>12</sup> vatthi, B<sub>1</sub>; vatthi, S. <sup>13</sup> B<sub>1</sub> adds paṭicca.

<sup>14</sup> dipakassa, S.; pādipassa, B. B<sub>1</sub>. <sup>15</sup> vatthi, B<sub>1</sub>; vatthi, S.

<sup>16</sup> pad<sup>2</sup>, B. <sup>17</sup> padipo, B. <sup>18</sup> S. adds hetu. <sup>19</sup> bal<sup>2</sup>, S.

nibbatti, yattha nibbatti tattha phalam, yattha phalam tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyutthānam, yattha pariyutthānam tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampāvedho, yattha asampāvedho tattha avijjā, yattha avijjā tattha sāsavam viññānam apariññātam, yattha sāsavam viññānam apariññātam tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa<sup>1</sup> paccayo, paññakkhandho<sup>2</sup> vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāpadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhū ca paṭicca rūpe ca uppajjati cakkhuvinnānam.

Tattha cakkhu adhipateyyapaccayatāya<sup>3</sup> paccayo, rūpa ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāpassa paccayo sabhāvo hetu, viññānam<sup>4</sup> nāmarūpassa paccayo sabhāvo hetu, nāmarūpam saḷāyatanassa paccayo sabhāvo hetu, saḷāyatanam phassassa paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānam bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmarañam sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkham domanassassa paccayo sabhāvo hetu, domanassam upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno<sup>5</sup>: —

Ye dhammā yam dhammam janayanti ti.

Niyutto parikkhāro-hāro.

<sup>1</sup> pañña°, B.

<sup>2</sup> adhi°, B.

<sup>3</sup> S. omits this phrase.

<sup>4</sup> kaccāyano, S.

§ 10. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūla | ye c'ekattha pakāsitā muninā<sup>1</sup> ti.

Ekasmiṃ padatṭhāne yattakāni padatṭhānāni otaranti,  
sabbāni tāni samāropayitabbāni. Yathā āvatte<sup>2</sup> hāre bahu-  
kāni padatṭhānāni<sup>3</sup> otaranti<sup>4</sup>.

Tattha samāropanā catubbidhā: padatṭhānaṃ, vevācanaṃ, a-  
bhāvanā, paṭhanāṃ iti.

a) Tattha katamā padatṭhānena samāropanā?

*Sabbapāpassa<sup>5</sup> akaraṇaṃ kusala<sup>6</sup> upasampadā<sup>7</sup>*

*sacittapariyodapanam etam buddhāna sāsanaṃ ti* (Dhp.  
v. 183).

Tassa kim padatṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-  
caritaṃ.

Idaṃ padatṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ  
silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca,  
ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-  
kkhandho<sup>8</sup>.

Idaṃ padatṭhānaṃ.

Tattha silakkhandho ca<sup>9</sup> samādhikkhandho ca samatho,  
paññakkhandho<sup>10</sup> vipassanā.

Idaṃ padatṭhānaṃ.

Tattha samathassa phalaṃ<sup>11</sup> rāgavirāga<sup>12</sup> cetovimutti<sup>13</sup>,  
vipassanāya phalaṃ<sup>14</sup> avijjāvirāga paññāvimutti.

Idaṃ padatṭhānaṃ.

Vanam vanathassa padatṭhānaṃ, kiṃ ca vanam ko ca  
vanatho<sup>15</sup>?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho<sup>16</sup>.

Idaṃ padatṭhānaṃ.

<sup>1</sup> om. B. S.

<sup>2</sup> āvatte, B<sub>1</sub>; bhāvatte, S.

<sup>3</sup> padatṭhāni, B<sub>1</sub>. S.

<sup>4</sup> "ti ti, B. B<sub>1</sub>.

<sup>5</sup> "passa, all MSS.

<sup>6</sup> "lassa upa", B<sub>1</sub>. S.

<sup>7</sup> paññā, B.

<sup>8</sup> om. S.

<sup>9</sup> balam, S.

<sup>10</sup> "virāga", B.

<sup>11</sup> vanapatho, B<sub>1</sub>.

<sup>12</sup> vanappato, B<sub>1</sub>.



Vanam nāma nimittaggāho itthi ti vā puriso ti vā,  
vanatho nāma tesam tesam<sup>1</sup> aṅgapaccaṅgānam anubyañ-  
janaggāho: aho cakkhum aho sotam aho ghānam aho  
jivhā aho kāyo iti.

Idam padatthānam.

Vanam nāma cha ajjhattikabāhūrāni āyatanāni aparivū-  
tāni. Yam tadubhayam paṭicca uppajjati samyojanam,  
ayam vanatho.

Idam padatthānam.

Vanam nāma anusayo, vanatho nāma pariyutthānam.

Idam padatthānam.

Tenāha Bhagavā: —

*Chetvā vanā ca vanathā ca ti* (Dhp. v. 283 c).

Ayam padatthānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-  
vimutti asekaphalam.

Idam vevacanam.

Rāgavirāgā<sup>2</sup> cetovimutti anāgāmiphalam, avijjāvirāgā  
paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā<sup>3</sup> cetovimutti kāmādhātusamatikkamanam,  
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam<sup>4</sup>.

Idam vevacanam.

Paññāndriyam paññābalaṃ<sup>5</sup> adhipaññā sikkhā paññā-  
kkhandho<sup>6</sup> dhammavicayasambojjhaṅgo upekkhāsamboj-  
jhaṅgo ñāṇam sammāditthi tiranā santiranā hiri vipassanā  
dhamme-ñāṇam (Cl. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

*Tasmā ti ha teṃ bhikkhu kāye kāyānupassī viharāhi<sup>7</sup>*  
*ātāpi sampajāno satimā vineyya loke abhiññādomanassam*  
(Cl. p. 31).

<sup>1</sup> om. S.    <sup>2</sup> virāga, B.; <sup>3</sup> virāgo, B.; S.    <sup>4</sup> virāga°, S.

<sup>5</sup> dhātusam°, B.    <sup>6</sup> phulam, B.    <sup>7</sup> paññā°, B.

<sup>8</sup> viharāti, B.; viharati, S.

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādo-  
manaasan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā  
bhāvanāpāripūrim gacchanti.

Kena kārāpena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-  
dhānā<sup>1</sup> bhāvanāpāripūrim gacchanti. Catūsu sammappa-  
dhānesu<sup>2</sup> bhāviyamānesu cattāro iddhipāda bhāvanāpāri-  
pūrim gacchanti. Catūsu iddhipādesu bhāviyamānesu  
pañcindriyāni bhāvanāpāripūrim gacchanti. Evam sabbe.

Kena kārāpena?

Sabbe hi bodhaṅgama<sup>3</sup> dhamma<sup>4</sup> bodhipakkiyā niyyā-  
nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūrim gacchanti (Cf. p. 31).

Ayam bhāvanāya samāropanā.

d) Tattha katamā pabānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsam  
pajahati. Kabalikāro<sup>5</sup> c'assa āhāro pariññam gacchati.  
Kāmapādānena ca<sup>6</sup> anupādāno bhavati. Kāmayogena ca  
visamyutto bhavati<sup>7</sup>. Abhijjhākāyagandhena ca<sup>8</sup> vippa-  
yujjati. Kāmasavena ca anāsavo bhavati. Kāmoghañ ca  
uttippo<sup>9</sup> bhavati. Rāgasallena ca visallo bhavati. Rūpu-  
pikā c'assa viññāṇaṭṭhiti<sup>10</sup> pariññam gacchati. Rūpadhā-  
tuyam<sup>11</sup> c'assa rūgo pahīno bhavati. Na ca<sup>12</sup> chandāgatim<sup>13</sup>  
gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti  
vipallāsam pajahati. Phasso c'assa āhāro pariññam  
gacchati. Bhavupādānena ca anupādāno bhavati. Bhava-  
yogena ca<sup>14</sup> visamyutto<sup>15</sup> bhavati. Byāpādakāyagandhena  
ca<sup>16</sup> vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

<sup>1</sup> samapaṭṭh<sup>o</sup>, B<sub>1</sub>.

<sup>2</sup> bojjh<sup>o</sup>, S.

<sup>3</sup> om. S.

<sup>4</sup> kabalimk<sup>o</sup>, S.

<sup>5</sup> om. B<sub>1</sub>.

<sup>6</sup> hoti, B<sub>1</sub>.

<sup>7</sup> om. B<sub>1</sub>, S.

<sup>8</sup> utippo, B, throughout.

<sup>9</sup> jhiti, B<sub>1</sub>.

<sup>10</sup> tuyā, B<sub>1</sub>.

<sup>11</sup> chandā ag<sup>o</sup>, B<sub>1</sub>; chandā ag<sup>o</sup>, S.

<sup>12</sup> vippayutto, B<sub>1</sub>, S.

voghañ ca uttinno bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāpatthiti<sup>1</sup> pariññam gacchati. Vedanādhātuyam<sup>2</sup> c'assa rūgo pahino bhavati. Na ca<sup>3</sup> dosāgatim<sup>4</sup> gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññānam c'assa āhāro pariññam gacchati. Ditthupādānena ca anupādāno bhavati. Ditthiyogena ca visamyutto<sup>5</sup> bhavati. Silabbataparāmāsakāyagandhena<sup>6</sup> ca vippayujjati. Ditthāsavena ca anāsavo bhavati. Ditthoghāñ ca uttinno bhavati. Mānasallena ca<sup>7</sup> visallo bhavati. Saññupikā c'assa viññāpatthiti<sup>7</sup> pariññam gacchati. Saññādhātuyam c'assa rūgo pahino bhavati. Na ca bhayāgatim<sup>8</sup> gacchati.

Dhammesu dhammānupassī viharanto anattani<sup>9</sup> attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena<sup>10</sup> ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghāñ ca uttinno bhavati. Mohasallena ca visallo bhavati. Samkhārūpikā<sup>11</sup> c'assa viññāpatthiti pariññam gacchati. Samkhāradhātuyam<sup>12</sup> c'assa rūgo pahino bhavati. Na ca mohāgatim<sup>13</sup> gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno<sup>14</sup>: —

Ye dhammā yam-mūlā | ye c'<sup>15</sup> ekattha<sup>15</sup> pakāsita muninā  
te samaropayitabbā<sup>16</sup> | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

<sup>1</sup> "ditthi ti, S.

<sup>2</sup> vedanāya, B.

<sup>3</sup> om. B.

<sup>4</sup> dosā ag°, B.; dosā ag°, S.

<sup>5</sup> vippayutto, B., S.

<sup>6</sup> parāmāsa°, S.

<sup>7</sup> "ditthi ti, B., S.

<sup>8</sup> bhayā ag°, B., S.

<sup>9</sup> anattaniye, B., S.

<sup>10</sup> attha°, B. B.

<sup>11</sup> "rupekkhā, B.

<sup>12</sup> "tuyā, B., S.

<sup>13</sup> mohā ag°, B., S.

<sup>14</sup> om. B., S.

<sup>15</sup> ca katthā, B.

<sup>16</sup> samā°, B., S.

## B.

## Hārasampāta.

## § 1. Desanā-hārasampāta.

Sojasa hārā paṭhamam | disalocanena<sup>1</sup> disā viloketvā  
saṃkhippiya añkusena hi | nayehi tihi<sup>2</sup> niddise<sup>3</sup> suttan ti  
vuttā.

Tassā niddeso kuhim datṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādittṭhihatena ca  
thinamiddhābhūbhūtena vusam Mārassa gacchati ti* (Cl.  
Ud. p. 38).

Arakkhitena cittena ti kim desayati?

Pamādam. Tam Maccuno padam.

Micchādittṭhihatena ca ti micchādittṭhihatam nāma  
vuccati<sup>4</sup>, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kimlakkaṇo?

Viparitagāhalakkaṇo vipallāso.

So kim vipallāsayati?

Tayo dhamme: saññam, cittaṃ, dittṭhim iti.

So kuhim vipallāsayati?

Catūsu attabhāvavattṭhusu.

Rūpam attato samanupassati rūpavantaṃ vā attānaṃ  
attani vā rūpam rūpasmim vā attānaṃ. Evaṃ vedanaṃ<sup>5</sup>  
| pe<sup>6</sup> | saññam saṃkhāre viññāpam attato samanupassati  
viññāpavantaṃ vā attānaṃ attani vā viññāpam viññā-  
pasmim vā attānaṃ.

Tattha rūpam paṭhamam vipallāsavatthu<sup>7</sup>: asubhe subhan  
ti, vedanā dutiyam vipallāsavatthu: dukkhe sukhan ti,  
saññā saṃkhārā ca tatiyam vipallāsavatthu<sup>7</sup>: anattani attā  
ti, viññāpam catuttham vipallāsavatthu<sup>7</sup>: anicce niccan ti.

<sup>1</sup> disā, B. S. Com.

<sup>2</sup> tihi, B. S.

<sup>3</sup> niddese, all MSS. ex. Com.

<sup>4</sup> pavuccati, S.

<sup>5</sup> vedanā, S.

<sup>6</sup> pe, B.; la, B.

<sup>7</sup> vatthum, S.

<sup>8</sup> vatthum, B. S.



2 Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Tañhānivutaṃ cittam dvīhi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittam dvīhi vipallāsehi vipallāsiyati: anicce niccan ti anattani<sup>1</sup> attā ti.

Tattha yo diṭṭhivipallāso, so<sup>2</sup> atitam rūpaṃ attato sam-  
anupassati, atitam vedanaṃ | pe<sup>3</sup> | atitam saññaṃ attato  
saṃkhāre atitam viññānaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so<sup>4</sup> anāgataṃ rūpaṃ abhinan-  
dati anāgataṃ vedanaṃ | pe<sup>5</sup> | anāgataṃ<sup>6</sup> saññaṃ anāgate<sup>7</sup>  
saṃkhāre anāgataṃ<sup>8</sup> viññānaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tahi visujjhantaṃ cittam visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyojanānaṃ pubbā<sup>9</sup>  
koṭi<sup>10</sup> na paññāyati. Sandhāvantānaṃ saṃsārantānaṃ sa-  
kiṃ nirayaṃ sakiṃ tiracchānayaṇiṃ sakiṃ pettivisayaṃ  
sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse<sup>11</sup>.

Thinamiddhābhībhūtenā ti thinam nāma yā cittassa  
akallatā akammaniyaṭā, middham nāma yaṃ kāyassa  
lmattam. Vasaṃ Mārassa gacchati ti kilesamārassa  
ca sattamārassa<sup>12</sup> ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samu-  
dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ  
taṇhāya avijjāya<sup>13</sup> ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno<sup>14</sup>: —

Assādaḍḍinavatā ti.

Niyutto desanā-hārasampāto<sup>15</sup>.

<sup>1</sup> "niye, S.    <sup>2</sup> om. S.    <sup>3</sup> pa, B.; la, B<sub>1</sub>.    <sup>4</sup> om. B<sub>1</sub>.

<sup>5</sup> pa, B.; la, B<sub>1</sub>; om. S.; B<sub>1</sub> continues: saṃkhāre vi<sup>16</sup> abhi<sup>17</sup>

<sup>6</sup> pubbā, B. B<sub>1</sub>.    <sup>7</sup> manuse, B<sub>1</sub>.    <sup>8</sup> satthu, S.

<sup>9</sup> avijjā, B.    <sup>10</sup> om. B<sub>1</sub>. S.    <sup>11</sup> hāro s<sup>18</sup>, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo<sup>1</sup>-hārasampāto?

Tattha taṇhā duvidhā: kusala pi akusala pi.

Akusala saṃsāragāminī, kusala apācayagāminī pahāna-taṇhā.

Māno pi duvidho: kusalo pi<sup>2</sup> akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibhattayati, ayaṃ māno akusalo.

Tattha yaṃ<sup>3</sup> nekkhammasitaṃ domanassaṃ<sup>4</sup> kudassa<sup>5</sup> nā-māhaṃ<sup>6</sup> taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santam<sup>7</sup> āyatanam sacchikatvā upasampajja viharanti<sup>8</sup> ti, tassa uppaṇāti pihā pihāpaccaya<sup>9</sup> domanassaṃ, ayaṃ taṇhā kusala. Rāgavirāga<sup>10</sup> cetovimutti<sup>11</sup>, tadārammaṇa kusala. Avijjāvirāga<sup>12</sup> paññāvimutti.

Tassa ko pavicayo?

Aṭṭhamaggaṅgaṇi: sammādiṭṭhi sammāsaṃkappo sammā-vācā sammakammanto sammā-sīlō sammāvāyāmo sammā-sati sammāsamādhi<sup>13</sup>.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu<sup>14</sup> kammaniyam<sup>15</sup> tītaṃ<sup>16</sup> āneṇjapattam<sup>17</sup>. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ<sup>18</sup>, yato anaṅgaṇaṃ<sup>19</sup> tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu<sup>20</sup>, yato mudu<sup>21</sup> tato kammaniyam, yato kammaniyam<sup>22</sup> tato tītaṃ<sup>23</sup>, yato tītaṃ<sup>24</sup> tato āneṇjapattam<sup>25</sup>.

<sup>1</sup> vicaya, B.

<sup>2</sup> B. adds ca.

<sup>3</sup> om. S. <sup>4</sup> kudassa, B. B.; kudassa, Com.

<sup>5</sup> nāma taṃ, S. <sup>6</sup> sannam, B.

<sup>7</sup> "ti (without ti), B. <sup>8</sup> pihā, B.

<sup>9</sup> "virāga", S. <sup>10</sup> "dhi ti, S.

<sup>11</sup> mudum, B. S. <sup>12</sup> dhītaṃ, B.

<sup>13</sup> ānaṇja, S.; anaṇca, B. <sup>14</sup> "nam, S.

<sup>15</sup> mudum, S. <sup>16</sup> nīttitaṃ, S.

<sup>17</sup> ānaṇja, S.; anaṇca, B.

Tattha āgapa<sup>1</sup> ca upakkileśa ca, tadubhayam tanhāpakkho, yā ca injana yā ca cittaśa atthiti<sup>2</sup>, ayaṃ diṭṭhipakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimam samāpattim santato manasikaroti. Tassa uparimam samāpattim santato manasikaroto catutthajjhāne olarika<sup>3</sup> sañña saññhāti<sup>4</sup> ukkaṇṭhā ca paṭighasañña. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā<sup>5</sup> nānattasaññānaṃ amanasikāra anantaṃ ākāsam iti ākāsanañcāyatana samāpattim sacchikatvā upasampajja viharati. Abhiññābhinnhāro rūpasaññāvokāro. Nānattasañña samatikkamati paṭighasañña c'assa abbhattam gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpaṇaṃ.

So samādhi chalaṅgasamannāgato paccavekkhitabbo: anabhiññāsahagataṃ me mānasam sabbaloke, abyāpannam me cittaṃ sabbasattesu, āraddham me viriyam paggaḥitaṃ, passaddho me kāyo asāradaddho, samāhitaṃ me cittaṃ avikkhittaṃ, upatthitaṃ me sati<sup>6</sup> asammutthā<sup>7</sup>.

Tattha yaṃ ca anabhiññāsahagataṃ mānasam sabbaloke yaṃ ca abyāpannam cittaṃ sabbasattesu yaṃ ca āraddham viriyam paggaḥitaṃ yaṃ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāradaddho ayaṃ samādhiparikkhāro, yā upatthitaṃ sati asammutthā<sup>8</sup> ayaṃ vipassanā.

\* So samādhi pañcavidhena<sup>9</sup> veditabbo.

Ayaṃ samādhi paccuppanna<sup>10</sup> sukho ti. Iti 'ssa paccattam eva nānadassanaṃ paccupatthitaṃ bhavati<sup>11</sup>. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva nānadassanaṃ<sup>12</sup> paccupatthitaṃ bhavati. Ayaṃ samādhi ariyo nirāmisso ti. Iti

<sup>1</sup> 'nā, S. <sup>2</sup> atthiti, B.

<sup>3</sup> olarika<sup>3</sup>, B.; olāri, S.

<sup>4</sup> saññhāti, B.

<sup>5</sup> atthag<sup>5</sup>, S. <sup>6</sup> B, adds hoti.

<sup>7</sup> asamutthā, B., S.

<sup>8</sup> asamu<sup>8</sup>, B.; appamutthā, S.

<sup>9</sup> vividhena, B.

<sup>10</sup> om, S.

<sup>11</sup> viññāya<sup>11</sup>, S.

'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Ayam samādhi akūpurisasevito ti. Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Ayam samādhi santo c'eva paṇito ca paṭipassaddhīladdho<sup>1</sup> ca<sup>2</sup> ekodibhāvādhigato ca<sup>3</sup> na sasamkhāraniggayha<sup>4</sup>-vārivāṇo<sup>5</sup> cā ti. \* Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Tam kho paṇi<sup>6</sup> imam<sup>7</sup> samādhim sato samāpajjāmi sato vutthahāmi ti. Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati.

Tattha yo ca samādhi paccuppannasukho<sup>8</sup> yo ca samādhi āyatisukhavipako ayam samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akūpurisasevito<sup>9</sup> yo ca samādhi santo c'eva paṇito ca paṭipassaddhīladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha<sup>10</sup>-vārivāṇo ca<sup>11</sup> yaṁ cāham tam kho paṇi<sup>12</sup> imam<sup>13</sup> samādhim sato samāpajjāmi sato vutthahāmi ti ayam vipassanā.

So samādhi pañcavidhena veditabbo: pitipharapatā, \* sukhapharapatā, cetopharapatā, alokapharapatā, paccavekkhanānimittam.

Tattha yo ca pitipharano yo ca sukhapharano yo ca cetopharano ayam samatho, yo ca alokapharano yaṁ ca paccavekkhanānimittam ayam vipassanā.

Dasa kasināyatanāni: pathavīkasinam, āpokasinam, tejo- \* kasinam, vāyōkasinam, nīlakasinam, pītākasinam, lohītakasinam, odātakasinam, ākāśakasinam, viññāṇakasinam.

Tattha yaṁ ca pathavīkasinam yaṁ ca āpokasinam, evam sabbam, yaṁ ca odātakasinam, imāni uttha kasināni samatho, yaṁ ca ākāśakasinam yaṁ ca viññāṇakasinam, ayam vipassanā.

Evam sabbo ariyo<sup>14</sup> maggo<sup>15</sup>.

Yena yena ākārena vutto, tena tena samathavipassanena \* yojayitallo<sup>16</sup>.

<sup>1</sup> "passaddha", B. B. <sup>2</sup> om. B.

<sup>3</sup> saṅkhāra<sup>17</sup>, B.; ca samkh<sup>18</sup>, S. <sup>4</sup> "to, B. S.

<sup>5</sup> paṇitam, B. <sup>6</sup> sampanna<sup>19</sup>, S.

<sup>7</sup> S. continues: pe | yaṁ cāham. <sup>8</sup> saṅkhāra<sup>20</sup>, B.

<sup>9</sup> ariya<sup>21</sup>, B. <sup>10</sup> "hitabbo, B.



Te<sup>1</sup> tthi<sup>2</sup> dhammehi saṃgahitā: aniccataṃ, dukkhatāya, anattatāya.

\* So samathavipassanaṃ bhāvaṃyamaṇo tīṇi vimokkhamukhāni bhāvaṃyati, tīṇi vimokkhamukhāni bhāvaṃyanto tayo khandhe bhāvaṃyati, tayo khandhe bhāvaṃyanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṃyati.

o Rāgacarito puggalo animittena vimokkhamukhena niyyāti<sup>3</sup>, adhicitasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ<sup>4</sup> phassaṃ anupagacchanto sukhaṃ vedanaṃ pariṇānanto rāgaṃ malaṃ pavāhanto rāgarajaṃ nidhūnanto rāgaviṣaṃ vamaṇto<sup>5</sup> rāgaṃ nibbāpento rāgasallaṃ uppāpento<sup>6</sup> rāgaṃ vijāpento<sup>7</sup>.

Dosaacarito puggalo appaṇihitaṇa vimokkhamukhena niyyāti<sup>8</sup>, adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariṇānanto dosaṃ malaṃ pavāhanto<sup>9</sup> dosarajaṃ nidhūnanto dosaṃ viṣaṃ vamaṇto<sup>10</sup> dosaṃ nibbāpento dosasallaṃ uppāpento<sup>11</sup> dosaṃ vijāpento<sup>12</sup>.

Mohacarito puggalo sūññatavimokkhamukhena niyyāti<sup>13</sup>, adhipaṇṇāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto<sup>14</sup> adukkhamasukhavedaniyaṃ<sup>15</sup> phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariṇānanto mohamalaṃ pavāhanto<sup>16</sup> moharajaṃ nidhūnanto mohaviṣaṃ vamaṇto<sup>17</sup> mohaṃ nibbāpento mohasallaṃ uppāpento<sup>18</sup> mohaṃ vijāpento<sup>19</sup>.

\* Tattha sūññatavimokkhamukhaṃ<sup>20</sup> paññakkhandho<sup>21</sup>, animittavimokkhamukhaṃ samādikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tīṇi vimokkhamukhāni bhāvaṃyanto tayo khandhe bhāvaṃyati, tayo khandhe bhāvaṃyanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṃyati.

<sup>1</sup> tehi tehi, B<sub>1</sub>; tehi ca, S.      <sup>2</sup> niyyāti, B<sub>1</sub>.

<sup>3</sup> sukhaṃ vedaniyaṃ, S.      <sup>4</sup> vamaṇto, B.

<sup>5</sup> oḍento, S.      <sup>6</sup> jāpento, B.      <sup>7</sup> oḍento, B.

<sup>8</sup> vamaṇto, B. S.      <sup>9</sup> oḍento, B<sub>1</sub>. S.      <sup>10</sup> vijaṃ, B.

<sup>11</sup> asukhaṃ ve<sup>o</sup>, B.      <sup>12</sup> vamaṇto, B. B<sub>1</sub>.

<sup>13</sup> sūññata-avi<sup>o</sup>, S.      <sup>14</sup> paññā<sup>o</sup>, B.

Tattha yā ca<sup>1</sup> sammāvācā yo ca sammakammanto yo ca sammā-ajivo ayam silakkhandho, yo ca sammavāyāmo yā ca sammāsati yo ca sammāsamādhi ayam samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsankappo ayam paññakkhandho<sup>2</sup>.

Tattha<sup>3</sup> silakkhandho ca samādhikkhandho ca samatho, \* paññakkhandho<sup>4</sup> vipassanā.

Yo samathavipassanam bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavanirodhagāminī patipada dve padāni: silam samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasiḷo bhāvitacitto bhāvitapanāo.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammakammanto sammavāyāmo ca, aṭṭe bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ajivo ca<sup>5</sup>, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammādiṭṭhi sammāsankappo ca.

Tattha yo ca sammakammanto yo ca<sup>6</sup> sammavāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So<sup>7</sup> samathavipassanam bhāvayanto pañcavidham adhigamam adhigacchati<sup>8</sup>: khippadhigamo ca hoti vimuttadhigamo ca hoti mahādhigamo<sup>9</sup> ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippadhigamo ca<sup>10</sup> mahādhigamo<sup>11</sup> ca vipulādhigamo ca hoti, vipassanāya vimuttadhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā \* ovālena sāvake na visamvādayati. So tividham: idam

<sup>1</sup> om. S.      <sup>2</sup> paññā°, B.

<sup>3</sup> from tattha to paññakkhandho is missing in S.

<sup>4</sup> vā, B.      <sup>5</sup> yo, S.      <sup>6</sup> gacchati, B.

<sup>7</sup> samādhigamo, B.      <sup>8</sup> om. B.

karotha, iminā upāyena karotha, idam vo kurumānānam hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto tam bhūmiṃ na pāpupissati ti n'etaṃ thānam vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandham aparipūrayanto tam bhūmiṃ anupāpupissati ti n'etaṃ thānam vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandham paripūrayanto<sup>1</sup> tam<sup>2</sup> bhūmiṃ anupāpupissati ti thānam etaṃ vijjati. Sammāsambuddhassa te<sup>3</sup> sato<sup>4</sup> ime dhammā anabbhisambuddhā ti n'etaṃ thānam vijjati. Sabbāsavaparikkhānassa te<sup>5</sup> sato<sup>6</sup> ime āsavā aparikkhānā ti n'etaṃ thānam vijjati. Yassa te atthāya dhammo desito so na niyyāti<sup>7</sup> takkarassa sammādukkhakkhayāyā ti n'etaṃ thānam vijjati. Sāvako kho pana te dhammānuddhammapaṭipanno samicipaṭipanno anuddhammacāri so pubbena aparaṃ ulāraṃ viśesādhigamaṃ<sup>8</sup> na sacchikarissati ti n'etaṃ thānam vijjati. Ye kho pana dhammā antarāyikā te paṭisevato<sup>9</sup> nālaṃ antarāyāyā<sup>10</sup> ti n'etaṃ thānam vijjati. Ye kho pana dhammā aniyyanikā<sup>11</sup> te niyyanti<sup>12</sup> takkarassa sammādukkhakkhayāyā<sup>13</sup> ti n'etaṃ thānam vijjati. Ye kho pana dhammā niyyānikā te niyyanti<sup>14</sup> takkarassa sammādukkhakkhayāyā<sup>15</sup> ti thānam etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpupissati ti n'etaṃ thānam vijjati. Dittḥisampanno<sup>16</sup> mātarāṃ jīvītā voropeyya hatthehi vā pādehi vā suhatāṃ kareyyā ti n'etaṃ thānam vijjati. Puthujjano mātarāṃ jīvītā voropeyya hatthehi vā pādehi vā suhatāṃ kareyyā ti thānam etaṃ vijjati. Evaṃ pitarāṃ, arahantāṃ, bhikkhūṃ. Dittḥisampanno puggalo saṃghaṃ<sup>17</sup> bhindeyya saṃghe vā saṃgharājīm janeyyā ti n'etaṃ thānam vijjati. Puthujjano

<sup>1</sup> pūray°, S.

<sup>2</sup> om. S.

<sup>3</sup> desato, S.

<sup>4</sup> niyāti, S.

<sup>5</sup> gamanaṃ, B.

<sup>6</sup> sevato, B.

<sup>7</sup> antarāyā, B. S.

<sup>8</sup> anyā°, S.

<sup>9</sup> niyyanti, S.

<sup>10</sup> kkhayā, S.

<sup>11</sup> For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balas), see M. I, p. 69 sqq.

<sup>12</sup> B. adds vā.

sangham<sup>1</sup> bhindeyya sangho vā sangharājim janeyyā ti  
 thānam etam vijjati. Dīṭṭhisampanno Tathāgataassa duṭṭha-  
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgataassa  
 duṭṭhacitto thūpaṃ bhindeyya ti n'etaṃ thānam vijjati.  
 Puthujjano Tathāgataassa duṭṭhacitto lohitaṃ uppādeyya  
 parinibbutassa vā<sup>2</sup> Tathāgataassa duṭṭhacitto thūpaṃ bhin-  
 deyya ti thānam etam vijjati. Dīṭṭhisampanno aññaṃ  
 Satthāraṃ apadiseyya api jivitaheṭu ti n'etaṃ thānam  
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyya ti<sup>3</sup> thā-  
 nam etam vijjati. Dīṭṭhisampanno ito bahiddhā aññaṃ  
 dakkhiṇeyyaṃ pariyeseyya ti n'etaṃ thānam vijjati. Puthuj-  
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyya ti  
 thānam etam vijjati. Dīṭṭhisampanno kutūhalamaṅgalena<sup>4</sup>  
 suddhiṃ pacceyya ti n'etaṃ thānam vijjati. Puthujjano  
 kutūhalamaṅgalena suddhiṃ pacceyya ti thānam etam  
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānam vijjati.  
 Puriso rājā cakkavatti siyā ti thānam etam vijjati. Itthi  
 Sakko devānaṃ indo siyā ti n'etaṃ thānam vijjati. Puriso  
 Sakko devānaṃ indo siyā ti thānam etam vijjati. Itthi  
 Māro pāpimā siyā ti n'etaṃ thānam vijjati. Puriso Māro  
 pāpimā siyā ti thānam etam vijjati. Itthi Mahābrahmā  
 siyā ti n'etaṃ thānam vijjati. Puriso Mahābrahmā siyā<sup>5</sup>  
 ti thānam etam vijjati. Itthi Tathāgato araham sammā-  
 sambuddho<sup>6</sup> siyā ti n'etaṃ thānam vijjati. Puriso Tathā-  
 gato araham sammāsambuddho siyā ti thānam etam vijjati.  
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimam  
 ekissā lokadhātuyā uppajjeyyā<sup>7</sup> dhammam vā deseyyūn  
 ti n'etaṃ thānam vijjati. Eko<sup>8</sup> vā Tathāgato araham  
 sammāsambuddho ekissā lokadhātuyā uppajjissati<sup>9</sup> dham-  
 mam vā<sup>10</sup> desissati ti thānam etam vijjati. Tīppaṃ ducca-  
 ritānaṃ ittho kanto piyo manapo vipāko bhavissati ti  
 n'etaṃ thānam vijjati. Tīppaṃ duccaritānaṃ anittho  
 akanto apiyo amanāpo vipāko bhavissati ti thānam etam

<sup>1</sup> B<sub>1</sub> adds vā.      <sup>2</sup> om. B<sub>1</sub>.      <sup>3</sup> S. adds jivitaheṭu ti.

<sup>4</sup> S. continues: ekissā lokadhātuyā uppajjissati dhammam  
 desissati ti th<sup>o</sup> etam vi<sup>o</sup> and so on.

<sup>5</sup> om. B<sub>1</sub>. S.



vijjati. Tinnam<sup>1</sup> sucaritānam anitttho akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ thānam vijjati. Tinnam sucaritānam ittho kanto piyo manāpo vipāko bhavissati ti thānam etaṃ vijjati<sup>2</sup>. Aññatara samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamam katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu anupatthitasati viharanto satta bojjhaṅge abhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti n'etaṃ thānam vijjati. Aññatara samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu upatthitasati viharanto satta bojjhaṅge bhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti thānam etaṃ vijjati.

25 Yam ettha nānam hetuso thānaso anodhiso<sup>3</sup>, idaṃ ruccati thānāthāna-nānam paṭhamam Tathāgatabalam itī.

2. Thānāthānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evam Bhagavā āha: —

*Sabbe sattā marissantī, maraṇam tam hi jīvitam  
yathākammam gamissantī puññapāpaphalūpagā  
nirayaṃ pāpakammantū puññakammā ca suggatīṃ<sup>4</sup>*

(S. I, p. 97).

*Apare ca maggaṃ bhāvetvā<sup>5</sup> parinibbanti anāsava ti.*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavittivattā ca. Marissantī ti dvihi maraṇehi: dandhamaraṇena<sup>6</sup> ca adandhamaraṇena<sup>7</sup> ca<sup>8</sup>. Sakkāyapariyāpannānam adandhamaraṇam, sakkāyavittivattānam dandhamaraṇam. Maraṇam tam hi jīvitam ti khayaṃ ayussa indriyānam uparodhā jīvitapariyānto maraṇapariyānto. Yathākammam gamissantī ti kammasa kata. Puññapāpaphalūpagā ti kammānam phaladassavītā ca avippavāso ca. Nirayaṃ pāpakammantū ti apuññasamkhārā. Puññakammā ca suggatī<sup>9</sup> ti

<sup>1</sup> missing in B.

<sup>2</sup> bhāvayitvā, B.

<sup>3</sup> suga<sup>9</sup>, all MSS.

<sup>4</sup> anādiso, S.

<sup>5</sup> carāṇena, S.

<sup>6</sup> sug<sup>9</sup>, B. B.

<sup>7</sup> om. S.

puññasamkhārā sugatīm gamissanti. Apare ca maggam bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamanam. Tenāha Bhagavā: — Sabbe | pe<sup>1</sup> | anāsavā ti.

Sabbe sattā marissanti, maraṇam tam hi jivitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakammantā ti āgāhā<sup>2</sup> ca nijjhāma<sup>3</sup> ca paṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇam tam hi jivitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakammantā ti ayam samkilesa. Evaṃ saṃsāram nibhattayati<sup>4</sup>. Sabbe sattā marissanti | pe<sup>4</sup> | nirayam pāpakammantā ti ime tayo vatta: dukkhavatto, kammavatto, kilesavatto<sup>5</sup>. Apare ca maggam bhāvetvā<sup>6</sup> parinibbanti anāsavā ti<sup>7</sup> tiṇṇam vattānam vivattānā. Sabbe sattā marissanti | pe<sup>1</sup> | nirayam pāpakammantā ti ādinava. Puññakammā ca sugatin<sup>8</sup> ti assādo. Apare ca maggam bhāvetvā<sup>9</sup> parinibbanti anāsavā ti nissaranam. Sabbe sattā marissanti | pe<sup>4</sup> | nirayam pāpakammantā ti hetu ca phalaṃ ca. Pañcakkhandhā<sup>10</sup> phalam, tathā hetu. Apare ca maggam bhāvetvā<sup>6</sup> parinibbanti anāsavā ti maggo ca phalaṃ ca. Sabbe sattā marissanti | pe<sup>10</sup> | nirayam pāpakammantā ti ayam samkilesa. So<sup>11</sup> samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ<sup>12</sup>: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjosito, tena ten<sup>13</sup> eva niddisitaḥ. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

<sup>1</sup> pa, B. B.

<sup>2</sup> ag<sup>o</sup>, B.

<sup>3</sup> <sup>o</sup>ttiyati, B. S.

<sup>4</sup> pa, B.; om. B.

<sup>5</sup> om. S.

<sup>6</sup> <sup>o</sup>vitvā, B.

<sup>7</sup> pa, B.; om. B. S.

<sup>8</sup> suga<sup>o</sup>, all MSS.

<sup>9</sup> khandhā, B.

<sup>10</sup> B. in full; om. B.

<sup>11</sup> niddissi<sup>o</sup>, B.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsatthi dīttūgatañi<sup>1</sup>.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo<sup>2</sup>, tihi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā<sup>3</sup>.

Apare ca maggam bhāvetvā parinibbanti anāsava ti idam vodānam. Tayidaṃ vodānam tividham: taṇhāsam-kilesa samathena visujjhati, so samatho samādhikkhandho, dīttisamkilesa vipassanāya visujjhati<sup>4</sup>, sā vipassanā pañ-ñakkhandho<sup>5</sup>, duccharitasamkilesa sucaritena visujjhati, tam sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇam tam hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin<sup>6</sup> ti puññapaṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsava ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayam ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayam e tattha<sup>7</sup>-tattha<sup>7</sup>-gāminīpaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha<sup>8</sup>-tattha<sup>8</sup>-gāminī. Tattha<sup>9</sup> yo aniyato rāsi, ayam sabbatthagāminīpaṭipadā.

Kena kāraṇena?

Paccayam labhanto niraye upapajjeyya, paccayam labhanto tiracchānāyoniṣu upapajjeyya, paccayam labhanto

<sup>1</sup> 'gatā ti, B.      <sup>2</sup> niddissi<sup>o</sup>, B.

<sup>3</sup> kusala<sup>o</sup>, S.      <sup>4</sup> 'ti ti, S.

<sup>5</sup> pañña<sup>o</sup>, B.      <sup>6</sup> suga<sup>o</sup>, all MSS.

<sup>7</sup> tathattha, B.; tatthatta, S.; tatthatattha, B., Com.

<sup>8</sup> tathattha, B.; tatthatta, B., S.

<sup>9</sup> ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam<sup>1</sup> sabbatthagāminipatipadā.

Yam ettha āṇaṃ hetuso thānaso anodhiso<sup>2</sup>, idam vuccati sabbatthagāminipatipadā-āṇaṃ duttiyam Tathāgatabalaṃ iti.

3. Sabbatthagāminipatipadā anekadhātu-loko. Tattha<sup>3</sup>-tattha<sup>4</sup>-gāminipatipadā nānadhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhūdhātu rūpadhātu cakkhuvinnāpadhātu, sotadhātu saddadhātu sotavinnāpadhātu, gānadhātu gandhadhātu gānavinnāpadhātu, jivhadhātu rasadhātu jivhāvinnāpadhātu, kayadhātu phoṭṭhabbadhātu kayavinnāpadhātu, manodhātu dhammadhātu manovinnāpadhātu, paṭhadhātu āpodhātu tejodhātu vāyodhātu ākāśadhātu viññānadhātu, kāmādhātu hyāpādhātu vihiṃsādhātu, nekkhammadhātu<sup>5</sup> abyāpadhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjadhātu, sukkhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānadhātu-loko?

Āṇā cakkhūdhātu āṇā rūpadhātu āṇā cakkhuvinnāpadhātu<sup>6</sup>. Evaṃ sabba<sup>7</sup>. Āṇā nibbānadhātu.

Yam ettha āṇaṃ hetuso thānaso<sup>8</sup> anodhiso, idam vuccati anekadhātu-nānadhātu-āṇaṃ tatiyam Tathāgatabalaṃ iti.

4. Anekadhātu<sup>9</sup>-nānadhātu kassa lokassa?

Yam yad eva dhātum satta adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti<sup>10</sup>, keci rūpadhimuttā keci saddadhimuttā keci gandhadhimuttā keci rasadhimuttā keci phoṭṭhabbadhimuttā keci dhammadhimuttā keci itthadhimuttā keci purisādhimuttā keci cagādhimuttā keci hitā-

<sup>1</sup> tasmā ayam, B.

<sup>2</sup> \*diso, B.

<sup>3</sup> tathattha, B. S.

<sup>4</sup> nekkhama<sup>11</sup>, B. Com.

<sup>5</sup> B, *adhi* pa.

<sup>6</sup> sabbāni, B.; sabbam, S.

<sup>7</sup> om, B., S.

<sup>8</sup> evam aneka<sup>12</sup>, B., S.

<sup>9</sup> \*vāsanti, B.; \*vissanti, S.



dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha nānaṃ hetuso (hānaso<sup>1</sup> anodhiso 'ayaṃ veneyyo ayaṃ na<sup>2</sup> veneyyo<sup>3</sup> ayaṃ saggaṃāmi ayaṃ dugga-tigāmi<sup>4</sup> ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nānaṃ catuttham Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammāsādhānaṃ samādiyaṃti, te chabbidham kammam samādiyaṃti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ<sup>5</sup> duvidham: saṃsāragāmi<sup>6</sup> ca<sup>7</sup> nibbānagāmi<sup>8</sup> ca.

- \* Tattha yaṃ lobhavasena dosavasena mohavasena ca<sup>9</sup> kammam karoti, idaṃ kammam kaṇham kaṇhavipākam. Tattha yaṃ saddhāvasena viriyavasena<sup>10</sup> ca<sup>11</sup> kammam karoti, idaṃ kammam sukkam sukkavipākam. Tattha yaṃ lobhavasena<sup>12</sup> dosavasena ca<sup>13</sup> mohavasena<sup>14</sup> saddhāvasena ca<sup>15</sup> kammam karoti, idaṃ kammam kaṇhasukkam kaṇhasukkvipākam. Tattha yaṃ viriyavasena paññāvasena ca kammam karoti, idaṃ kammam akaṇham asukkam akaṇhasukkvipākam<sup>16</sup> kammuttamaṃ kammaseṭṭham kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammāsādhānāni: atthi kammāsādhānaṃ paccuppannasukham āyatiṃ<sup>17</sup> ca<sup>18</sup> dukkhavipākam, atthi kammāsādhānaṃ paccuppannadukkhāṃ āyatiṃ<sup>19</sup> ca<sup>20</sup> sukhavipākam, atthi kammāsādhānaṃ paccuppannadukkhāṃ c'eva āyatiṃ<sup>21</sup> ca dukkhavipākam, atthi kammāsādhānaṃ paccuppannasukhāṃ c'eva āyatiṃ<sup>22</sup> ca sukhavipākam, yaṃ evaṃ jātiyakam kammāsādhānaṃ.

- Iminā puggalena akusalakammāsādhānaṃ upacitam  
\* avipakkam vipākāya paccupaṭṭhitam, na ca bhabbo abhinibbidhāgantun<sup>23</sup> ti.

<sup>1</sup> om. B., S. <sup>2</sup> aven°, B., <sup>3</sup> vibhajja°, S.; visajja°, B. B.,

<sup>4</sup> °gāmini, B. B., <sup>5</sup> om. B.; B., S. add paññāvasena.

<sup>6</sup> om. B. Com.; S. puts ca before paññā° <sup>7</sup> S. adds ca.

<sup>8</sup> om. B. B., <sup>9</sup> B., S. add ca.

<sup>10</sup> B., S. add viriyavasena ca. <sup>11</sup> S. inserts kammam.

<sup>12</sup> etī, B. S. <sup>13</sup> om. B. S. <sup>14</sup> °da°, all MSS. ecc. Com.

Tam Bhagavā na ovadati, yathā Devadattam Kokālikam \*  
Sunakkhattam Līcchaviputtam, ye vā pan' aññe pi satta  
micchattaniyātā.

Imesañ ca puggalaṇam upacitaṃ<sup>1</sup> akusalaṃ na ca tāva  
pāripūrigatam, purā pāripūrim gacchati, purā phalaṃ  
nibbattayati, purā maggam āvārayati<sup>2</sup>, purā veneyyattam  
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Pappañ ca gova-  
tikam Acelañ ca kukkuravatikam.

Imassa ca puggalassa<sup>3</sup> akusalakammamasamūdanam pari- \*  
pūramānam maggam āvārayissati, purā pāripūrim gacchati,  
purā phalaṃ nibbattayati<sup>4</sup>, purā maggam āvārayati, purā  
veneyyattam samatikkamati ti.

Tam Bhagavā asamattam ovadati, yathā Ayasmantaṃ  
Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā<sup>5</sup>.

Tattha mudu āneñjābhisamkhārā<sup>6</sup>, majjham avasesaku-  
salasamkhārā, adhimattam akusalasamkhārā.

Yam ettha nānam hetuso (hānaso<sup>7</sup> anodhiso<sup>8</sup> idam dīṭṭha-  
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-  
pariyavedaniyam<sup>9</sup>, idam nirayavedaniyam, idam tiracchā-  
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-  
niyam, idam devavedaniyam<sup>10</sup>, idam manussavedaniyam<sup>11</sup> ti,  
idam vaccati atitānāgata-paccuppannānam kammamasamūda-  
nānam<sup>12</sup> hetuso<sup>13</sup> (hānaso anodhiso<sup>14</sup>) vipākavemattatā-nā-  
nam pañcamaṃ Tathāgatabalaṃ iti.

6. Tathā samādinnaṇam kammānam samādinnaṇam jhā- \*  
nānam vimokkhaṇam samādhimaṃ<sup>15</sup> samāpattinaṃ nyam  
samkilesa idam vodānam idam vuṭṭhānam, evaṃ samkilissati  
evaṃ vodāyati evaṃ vuṭṭhahati<sup>16</sup> ti nānam anāvaraṇam.

Tattha kati jhānāni?

<sup>1</sup> upatṭhitam, B<sub>1</sub>.

<sup>2</sup> pavārayati, S.

<sup>3</sup> S. adds ca.

<sup>4</sup> ttiyati, S.

<sup>5</sup> mattikā, B<sub>1</sub>.

<sup>6</sup> āneñjābhi<sup>7</sup>, B<sub>1</sub>. S.

<sup>8</sup> om. B<sub>1</sub>. S.

<sup>9</sup> aparāpariyāya<sup>9</sup>, S.; aparāpara<sup>9</sup>, B<sub>1</sub>.

<sup>10</sup> devesu ve<sup>10</sup>, S.

<sup>11</sup> yam (without ti), B<sub>1</sub>.

<sup>12</sup> kammānam kammassa<sup>12</sup>, S.

<sup>13</sup> after (hānaso, B<sub>1</sub>. S.

<sup>14</sup> om. all MSS.

<sup>15</sup> samādinnaṇam, S.

<sup>16</sup> vuṭṭha<sup>16</sup>, S.

Cattāri jhānāni.

Kati vimokkhā?

\* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vi-cāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti<sup>1</sup>, nirodha-samāpatti.

Tattha katamo saṃkilesa?

Paṭhamassa<sup>2</sup> jhānassa<sup>3</sup> kāmarāgabyāpāda saṃkilesa yo  
\* ca kukkuṭajhāyi dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhi, ayam saṃkilesa.

Tattha katamam vodānam?

Nivaraṇaparīsuddhi paṭhamassa jhānassa ye ca kukku-  
\* tajhāyi dve pacchimakā yo vā pana koci viśesabhāgiyo samādhi, idam vodānam<sup>4</sup>.

Tattha katamam vutthānam?

Yam samāpattivutthānakosallam<sup>5</sup>, idam vutthānam.

Yam ettha nānam hetuso thānaso<sup>6</sup> anodhiso, idam vuccati sabbesam jhānavimokkhasamādhisaṃpattinam saṃkilesavodāna-vutthāna-nānam chaṭṭham Tathāgatabalam itī.

\* 7. Tass<sup>7</sup> eva samādhissa tayo dhammā parivāra: indriyāni, balāni, viriyam itī.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-pateyyaṭṭhena<sup>8</sup> indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā<sup>9</sup>: ayam mudindriyo, ayam<sup>10</sup> majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyam saṃkhiṭṭena ovādena ovadati, majjhindriyam Bhagavā saṃkhiṭṭa-vitthārena ova-dati, mudindriyam Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukam dhammadeśanam upa-dissati, majjhindriyassa Bhagavā mudutikkhadhammadeśa-

<sup>1</sup> vibhūtasaññāsam<sup>o</sup>, S.      <sup>2</sup> pathamajh<sup>o</sup>, B., S.

<sup>3</sup> odānam, S.      <sup>4</sup> vutthānam ko<sup>o</sup>, S.

<sup>5</sup> om. B., S.      <sup>6</sup> adhi<sup>o</sup>, B.,      <sup>7</sup> majjhābhi<sup>o</sup>, S.

<sup>8</sup> om. S.

nam<sup>1</sup> upadissati, mudindriyassa Bhagavā tikkham<sup>2</sup> dham-  
 madesanam<sup>3</sup> upadissati. Tattha<sup>4</sup> Bhagavā tikkhindriyassa  
 samatham upadissati, majjhindriyassa Bhagavā samathavi-  
 passanam<sup>5</sup> upadissati, mudindriyassa Bhagavā vipassanam  
 upadissati. Tattha Bhagavā tikkhindriyassa nissaranam  
 upadissati, majjhindriyassa Bhagavā<sup>6</sup> ādinavañ ca nissara-  
 nañ ca upadissati, mudindriyassa Bhagavā<sup>7</sup> assādañ ca  
 ādinavañ ca nissaranañ ca upadissati. Tattha<sup>8</sup> Bhagavā  
 tikkhindriyassa udhipaññāsikkhāya paññāpayati<sup>9</sup>, majjhin-  
 driyassa Bhagavā adhicittasikkhāya paññāpayati<sup>10</sup>, mudin-  
 driyassa Bhagavā adhisīlasikkhāya paññāpayati<sup>11</sup>.

Yam ettha ñāmaṃ hetuso ñānaso<sup>12</sup> anodhiso<sup>13</sup> ayaṃ imaṃ  
 bhūmibhavanañ ca gato imāya ca<sup>14</sup> velāya imāya ca<sup>15</sup> anu-  
 sāsaniyā evaṃ-dhātuko cāyaṃ ayañ c'assa āsāyo ayañ ca<sup>16</sup>  
 anusayo<sup>17</sup> iti, idaṃ vuccati parasattānam parapuggalanam  
 indriyaparopariyatti<sup>18</sup>-vematatā-ñāmaṃ sattamam<sup>19</sup> Tathā-  
 gatabalam<sup>20</sup> iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,  
 seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo  
 catasso pi jātiyo pañca pi jātiyo dasa<sup>21</sup> pi jātiyo viṣaṃ pi  
 jātiyo timsaṃ<sup>22</sup> pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ  
 pi jātiyo jātisatam<sup>23</sup> pi<sup>24</sup> jātisahassaṃ pi jātisatasahassaṃ<sup>25</sup>  
 anekāni<sup>26</sup> pi<sup>27</sup> jātisatāni<sup>28</sup> anekāni pi jātisahassāni anekāni  
 pi jātisatasahassāni aneke pi<sup>29</sup> samvattakappe aneke pi  
 vivattakappe aneke pi samvattavivattakappe amutrāsim<sup>30</sup>  
 evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukha-  
 dukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra  
 udapādi, tatrāpāsim<sup>31</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo  
 evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto,

<sup>1</sup> "tikkham dh", S.      <sup>2</sup> "tikkha", B.

<sup>3</sup> "tassa", B.,      <sup>4</sup> "samatham vi", S.

<sup>5</sup> "om. B.", S.      <sup>6</sup> "om. all MSS.

<sup>7</sup> "passati. B.; paññāya passati, S.

<sup>8</sup> "om. B.      <sup>9</sup> "anussayo, B.

<sup>10</sup> "pariyatta", B., S.

<sup>11</sup> "dasam, B.; dasam, S.      <sup>12</sup> "tissam, B.

<sup>13</sup> "B. adds jātiyo.      <sup>14</sup> "jātiyo, B.; om. S.

<sup>15</sup> "ca, B.      <sup>16</sup> "si, B.



so tato cuto idhūpapanno' ti. Iti<sup>1</sup> sakāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati<sup>2</sup>.

Tattha saṅgūpagesu ca sattesu manussūpagesu ca<sup>3</sup> satteṣu apāyūpagesu ca sattesu imassa<sup>4</sup> puggalassa lobhādayo ussannā alobhādayo mandā<sup>5</sup>, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye<sup>6</sup> vā pana ussannā ye<sup>7</sup> vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni<sup>8</sup>, amukāyaṃ<sup>9</sup> vā kappakoṭṭiyaṃ kappasatasahassee vā kappasahassee<sup>10</sup> vā kappasate vā kappe vā antarakappe vā upaddhakappe vā samvacchare vā upaddhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesaṃ jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena<sup>11</sup> satte passati cavaṃāne upapajjamaṇe<sup>12</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti<sup>13</sup>: ime vata<sup>14</sup> bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaka micchādittthikā micchādittthikammasamādānā, te kāyassa bheda parammarapaṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapaṇṇā<sup>15</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano<sup>16</sup>-sucaritena<sup>17</sup> samannāgatā ariyānaṃ anupavādaka sammādittthikā sammādittthikammasamādānā, te kāyassa bheda parammarapaṇā sugatim saṅgaṃ<sup>18</sup> lokāṃ upapaṇṇā<sup>19</sup>.

Tattha saṅgūpagesu ca sattesu | pe<sup>20</sup> | apāyūpagesu ca sattesu<sup>21</sup> iminā puggalena evarūpaṃ kammaṃ amukāyaṃ<sup>22</sup> kappakoṭṭiyaṃ upacitāṃ kappasatasahassee vā kappasahassee

<sup>1</sup> om. B<sub>1</sub>. S.<sup>2</sup> anussarati, B<sub>1</sub>.<sup>3</sup> om. B<sub>1</sub>.<sup>4</sup> missing in B<sub>1</sub>.<sup>5</sup> om. B<sub>1</sub>.<sup>6</sup> apacitāni, S.<sup>7</sup> \*kāya, B.<sup>8</sup> kappasatasahassee, B<sub>1</sub>.<sup>9</sup> \*mānusakena, B<sub>1</sub>.<sup>10</sup> upajjā, S.<sup>11</sup> sampa, S.<sup>12</sup> vā pana, S.<sup>13</sup> uppaṇṇā, S.<sup>14</sup> vacisucaritena manoso, B<sub>1</sub>.<sup>15</sup> sabbam, B<sub>1</sub>.<sup>16</sup> pa, B<sub>1</sub>; B. in full.<sup>17</sup> \*kāya, B<sub>1</sub>; sammakāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaddhakappe vā samvacchare vā upaddhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā<sup>1</sup> pasādena vā ti<sup>2</sup>.

Imāni<sup>3</sup> Bhagavato dve nāpāni pubbenivāsānussati-nāpāni ca dibbacakkhu<sup>4</sup> ca aṭṭhamam navamam Tathāgatabalam itī.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā<sup>5</sup>, virajam vitamalam<sup>6</sup> uppannam<sup>7</sup> sabbaññutanāpam, nihato<sup>8</sup> Māro bodhimūle, idam Bhagavato dasamam balam sabbā<sup>9</sup> savaparikkhayā<sup>10</sup>-nāpam<sup>11</sup>.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo<sup>12</sup>-hārasampāto.

### § 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhita-cittassa<sup>13</sup> sammāsāṅkappagocaro sammāditthipurekkhāro<sup>14</sup> natvāna udayabbayam thīnamiddhābhūṭhā bhikkhu sabbā duggatiyo jāhe ti*

(Cf. p. 47).

Tasmā rakkhita-cittassa<sup>15</sup> sammāsāṅkappagocaro ti rakkhita-cittassa sammāsāṅkappagocaro bhavissati ti yujjati, sammāsāṅkappagocaro sammāditthi bhavissati ti yujjati, sammāditthipurekkhāro viharanto udayabbayam paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni<sup>16</sup> duggativinipātābhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

<sup>1</sup> S. *inserts* iminā.

<sup>2</sup> om. S.

<sup>3</sup> iminā, B.

<sup>4</sup> <sup>10</sup> cakkhuṃ, S.

<sup>5</sup> sabbā dh<sup>o</sup>, S.

<sup>6</sup> vimalam, B.

<sup>7</sup> upapannam, B.

<sup>8</sup> nigato, S.

<sup>9</sup> <sup>11</sup> parikkhayam, B. S.

<sup>12</sup> vicaya, B., S. Com.

<sup>13</sup> rakkhita<sup>o</sup>, B.

<sup>14</sup> <sup>15</sup> parakkhāro, B., S.

<sup>15</sup> sabbā, S.

## § 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsankappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, nātvāna udayabbayaṃ ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhabhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbaṃ duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno<sup>1</sup>-hārasampāto.

## § 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo<sup>2</sup>-hārasampāto?

Tasmā rakkhita-cittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsankappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito<sup>3</sup> hi sammāsankappo pabhavati<sup>4</sup>, sammāsankappato sammāvācā pabhavati<sup>5</sup>, sammāvācato sammākammanto pabhavati, sammākammantato<sup>6</sup> sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyamato sammāsati pabhavati, sammāsātito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiṇāpadassanaṃ pabhavati.

Niyutto lakkhaṇo<sup>2</sup>-hārasampāto.

<sup>1</sup> 'na, B<sub>1</sub>, S.

<sup>2</sup> 'nā, S.

<sup>3</sup> 'ko, B<sub>1</sub>; 'diṭṭhi, S.

<sup>4</sup> bhavati, S.

<sup>5</sup> S. adds 'va.

<sup>6</sup> 'na, B<sub>1</sub>; 'nā, S.

## § 6. Catubyūha-hārasampāta.

Tattha katamo catubyūha-hārasampāto?

Tasmā rakkhītacittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhītacittassa ti rakkhītaṃ paripāliyaṃ ti  
esā nirutti.

Idha Bhagavato ko adhiṇṇapāyo?

Ye duggatīhi parimuccitukāma bhavissanti, te dhamma-  
cārino bhavissanti ti ayam ettha Bhagavato adhiṇṇapāyo.

Kokāliko hi Sāriputta-Moggallānesu theresu cittaṃ pa-  
dosayitvā Mahāpadumaniraye upapanno<sup>1</sup>, Bhagavā ca sati-  
ārakkhena cetasā samannāgato, suttamhi vuttam: satiyā  
cittaṃ rakkhītabban ti.

Niyutto catubyūha-hārasampāto.

## § 7. Āvatto-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhītacittassa sammāsankappagocaro ti gāthā.

Tasmā rakkhītacittassa sammāsankappagocaro  
ti ayam samatho, sammādiṭṭhipurekkhāro ti vipassanā,  
āatvāna udayabbayan ti dukkhapariññā, thīnamiddhā-  
bhikkhū bhikkhū ti samudayapahānam, sabba dugga-  
tiyo jahe ti ayam nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

## § 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhītacittassa sammāsankappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisītabbo<sup>2</sup>, akusala-  
pakkho akusalapakkhena niddisītabbo.

Niyutto vibhatti-hārasampāto.

<sup>1</sup> uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

<sup>2</sup> nissītabbo, B.



## § 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya<sup>1</sup> nirodho-phalam pariñ-  
 aṇātam, dukkham-samudayo pahino, maggo bhāvito pati-  
 pakkhena.

Niyutto parivattano-hārasampāto.

## § 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti cittaṃ mano viññāṇam  
 manindriyaṃ manāyatanaṃ vijāṇanā vijāṇitattam<sup>2</sup> idam  
 vevacanam, sammāsamkappagocaro ti nekkhamma-  
 samkappo<sup>3</sup> abyāpādasamkappo avihimsāsamkappo idam ve-  
 vacanam, sammāditthipurekkhāro ti sammāditthi nāma  
 paññāsattham<sup>4</sup> paññākhaggo paññāratanaṃ paññāpajjoto<sup>5</sup>  
 paññāpatodo<sup>6</sup> paññāpāsādo<sup>7</sup> idam vevacanam.

Niyutto vevacano-hārasampāto.

## § 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti padatthānapaññatti sa-  
 tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-  
 thassa, sammāditthipurekkhāro ṇātvāna udaya-  
 bbayan ti dassanabhūmiyā nikkhepapaññatti<sup>8</sup>, thina-  
 middhābhībhū bhikkhū ti samudayassa anavasesapa-  
 hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti  
 maggassa.

Niyutto paññatti-hārasampāto.

<sup>1</sup> sabhā<sup>9</sup>, S.      <sup>2</sup> \*tattham, B. B.,      <sup>3</sup> nekkhamma<sup>9</sup>, B.  
<sup>4</sup> \*sattam, S.      <sup>5</sup> om. S.      <sup>6</sup> om. B.  
<sup>7</sup> om. B.      <sup>8</sup> nikkhepapaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro sammāditthipurekkhāro<sup>1</sup> ti sammāditthiya gahitāya gahitāni bhavanti pañcendriyāni. Ayam indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāra-nirodho, samkhāra-nirodhā viññāpanirodho. Evam sabbam. Ayam patieccasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: sīla-kkhandhena, samādhikkhandhena, paññakkhandhena<sup>2</sup>. Ayam khandhehi otaraṇā. Tāni yeva pañcendriyāni saṃkhāra-pariyāpannāni<sup>3</sup>. Ye saṃkhārā anāsava no ca bhavaṅga, te saṃkhārā dhammadhātusamgahitā. Ayam dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana-pariyāpannā. Yam āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayam āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho<sup>4</sup> suddho, so pañño vissajjito<sup>5</sup> bhavati. Yattha pana ārambho<sup>4</sup> na suddho, na tāva<sup>6</sup> so<sup>6</sup> pañño vissajjito<sup>5</sup> bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti ekattatā. Cittam mano viññāpam, ayam vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo<sup>7</sup> abyāpādasamkappo avi-

<sup>1</sup> om. S.      <sup>2</sup> pañña<sup>2</sup>, B.      <sup>3</sup> \*paripannāni, S.  
<sup>4</sup> ārambho, B.      <sup>5</sup> visajjito, B. B.<sub>1</sub>.      <sup>6</sup> bhāvato, B.<sub>1</sub>.  
<sup>7</sup> nekkhama<sup>2</sup>, B. B.<sub>1</sub>.

himsāsamkappo, ayam vemattatā. Sammāditthipurekkhāro ti ekattatā. Sammāditthi nāma yaṃ dukkhe-nāṇaṃ dukkhasamudaye-nāṇaṃ dukkhanirodhe-nāṇaṃ dukkhanirodhagāminīyā<sup>1</sup> - paṭipadāyā<sup>2</sup> - nāṇaṃ magge-nāṇaṃ hetumhi<sup>3</sup> - nāṇaṃ hetusamuppannesu-dhammesu-nāṇaṃ paccaye-nāṇaṃ paccayasamuppannesu-dhammesu-nāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ<sup>4</sup> abhisamayo sampativedho<sup>5</sup> saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayaṃ ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbhaṃ, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbhaṃ<sup>6</sup>, nirodho<sup>7</sup> hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaṣa akammaṇiyatā, middhaṃ nāma<sup>8</sup> yaṃ<sup>9</sup> kāyassa<sup>10</sup> hīnattam<sup>11</sup>. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā<sup>12</sup> duggati<sup>13</sup>, nibbānaṃ vā upanidhāya sabbā upapattiyo<sup>14</sup> duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāro-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?  
Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro ti gāthā.  
Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto<sup>15</sup>.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?  
*Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro  
sammāditthipurekkhāro nātvāna udayabbayaṃ  
thīnamiddhābhībhū bhikkhū sabbā duggatiyo jahe ti* (Cl. p. 47).

<sup>1</sup> gāminipati°, B.

<sup>2</sup> hetusmim, B. S.

<sup>3</sup> yathābhūtaṃ nāṇa°, B.

<sup>4</sup> sabbani°, S.

<sup>5</sup> om. B.

<sup>6</sup> om. B., S.

<sup>7</sup> kāyali°, B.

<sup>8</sup> apāya°, S.

<sup>9</sup> uppattiyo, S.

<sup>10</sup> sampāto, B.

Tasmā rakkhita-cittassa ti tīṇaṃ sūcaritānaṃ pa-  
datṭhaṇaṃ. Cित्ते rakkhite tam rakkhitaṃ bhavati kāya-  
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-  
purekkhāro ti sammādiṭṭhiya bhāvitaya bhāvito bhavati  
ariyo atthangiko maggo. Kena kāraṇena? Sammādiṭṭhito  
hi sammāsankappo pabbhavati, sammāsankappato sammā-  
vācā pabbhavati, sammāvācato<sup>1</sup> sammākammanto pabbhavati,  
sammākammantato sammā-ājīvo pabbhavati, sammā-ājīvato  
sammāvāyāmo pabbhavati, sammāvāyāmato sammāsati pa-  
bbhavati, sammāsati to<sup>2</sup> sammāsamādhi<sup>3</sup> pabbhavati<sup>4</sup>, sammā-  
samādhitto sammāvimutti pabbhavati, sammāvimuttito sammā-  
vimuttiṇāpadassanaṃ pabbhavati.

Ayaṃ anupādiseso puggalo anupādisesā<sup>5</sup> ca nibbāna-  
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno<sup>6</sup>: —

Sojasa hārā paṭhamāya | disalocanena<sup>7</sup> disā viloketvā<sup>8</sup>  
saṃkhippiya ākusena hi | nayehi tihi<sup>9</sup> niddise<sup>10</sup> suttan ti.

Niyutto hārasampāto.

C.

## Nayasamuttiḥāna.

1. Tattha katamaṃ nayasamuttiḥānaṃ?

Pubba<sup>11</sup> koṭi<sup>12</sup> na paññāyati avijjāya ca bhavataṇhāya ca.  
Tattha avijjāntvarāṇaṃ taṇhāsamyojanaṃ.

Avijjāntvarāṇā<sup>13</sup> satta avijjāya<sup>14</sup> samyuntā avijjāpakkhena  
vicaranti. Te vuccanti diṭṭhacaritā<sup>15</sup> ti<sup>16</sup>. Taṇhāsamyojanā  
satta taṇhāya samyuntā taṇhāpakkhena<sup>17</sup> vicaranti. Te vuc-  
canti taṇhācaritā ti.

<sup>1</sup> vācāto, B. B.

<sup>2</sup> om. B.

<sup>3</sup> so, B. S.

<sup>4</sup> kaccāyano, S.

<sup>5</sup> disā<sup>6</sup>, all MSS.; S. adda ca.

<sup>6</sup> loketvā, B.

<sup>7</sup> tihi, B. S.

<sup>8</sup> niddise, B.; niddeso, S.

<sup>9</sup> pubba<sup>10</sup>, B.

<sup>10</sup> nivarāṇaṃ ya, S.

<sup>11</sup> yam, B.

<sup>12</sup> cāriyānā, S.

<sup>13</sup> pekkhāvā, S.



Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-  
\* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇam, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavatthānam, kuto catusacca-pakāsanā<sup>2</sup> samathavipassanā<sup>3</sup> kosallam vā upasamasukhapatti vā. Te upasamasukhassa anabhinīnā viparitaceta evaṃ āhamsu: — N'atthi sukhena sukham, dukkhena nāma sukham adhigantabbam<sup>4</sup>, yo kāme paṭisevati so lokam vaḍḍhayati, yo lokam vaḍḍhayati so bahum puñṇam pasavati<sup>5</sup> ti. Te evaṃsaññi evamdiṭṭhi dukkhena sukham patthayamānā kāmesu puñṇasaññi attakilamathānuyogam<sup>1</sup> anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca<sup>6</sup>. Te tadabhinīnā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogabhittunnā<sup>7</sup> gaṇḍapaṭipilīta sallānuviddhā niraya-tiracchānaya-  
\* yoni-petāsuresu ummujjanimujjāni karonto<sup>8</sup> ugghātanigghātam<sup>9</sup> paccanubhonto<sup>10</sup> rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca samkilesa, samathavipassanā vodānam. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca rogo, samathavipassanā  
\* roganigghātakabhesajjam<sup>11</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam<sup>12</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharapaṇḍabhesajjam<sup>13</sup>.

Tattha samkilesa dukkham, tadabbisaṅgo-taṇhā samudayo, taṇhanirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

<sup>1</sup> attha°, B.      <sup>2</sup> B. adds vā.      <sup>3</sup> nam, B.

<sup>4</sup> tabban ti, B. B.      <sup>5</sup> pasavayati, S.

<sup>6</sup> B, adds viharanti.      <sup>7</sup> tunā, B.      <sup>8</sup> tā, B. S.

<sup>9</sup> nighā°, all MSS. exc. Com.      <sup>10</sup> tā B.

<sup>11</sup> nigghātika°, B, S.; nighātika°, B.

<sup>12</sup> gaṇḍabhesajjam, B. S.      <sup>13</sup> salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkham parinñeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpam attato<sup>1</sup> upagacchanti . . . vedanam | pe<sup>2</sup> | saññam . . . samkhāre . . . viññāpam attato<sup>3</sup> upagacchanti, taphācaritā rūpavantam attānam upagacchanti . . . attāni vā<sup>4</sup> rūpam rūpasmim vā attānam . . . vedanāvantam | pe<sup>5</sup> | saññāvantam . . . samkhāravantam . . . viññānavantam attānam upagacchanti . . . attāni vā viññāpam viññānasmim<sup>6</sup> vā attānam. Ayam vuccati visati-vatthukā sakkāyaditthi.

Tassa paṭipakkho: lokuttarā sammāditthi anvayikā sam-māsampkappe sammāvācā sammākanimanto sammā-ājivo sammāvāyāmo sammāsaṭi sammāsamādhī, ayam ariyo atthaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho<sup>7</sup>, silakkhandho samādhikkhandho ca samatho, paññakkhandho<sup>8</sup> vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo atthaṅgiko maggo dukkhanirodhagāminipaṭipadā<sup>9</sup>.

Imāni cattāri saccāni.

Dukkham parinñeyyam<sup>10</sup>, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpam attato<sup>1</sup> upagacchanti . . . vedanam | pe<sup>2</sup> | saññam . . . samkhāre . . . viññāpam attato<sup>3</sup> upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantam attānam upagacchanti attāni vā rūpam rūpasmim<sup>4</sup> vā attānam . . . ye<sup>10</sup> vedanāvantam | pe<sup>11</sup> | ye<sup>12</sup> saññāvantam . . . ye<sup>13</sup> samkhāravantam . . .<sup>12</sup> ye<sup>14</sup> viññānavantam attānam upagacchanti attāni vā viññāpam viññānasmim vā attānam, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubbo antā<sup>15</sup>, ayam samsārapavatti.

<sup>1</sup> atthato, B.

<sup>2</sup> pa, B. B.

<sup>3</sup> om. B.

<sup>4</sup> pa, B.

<sup>5</sup> smi, B. B.

<sup>6</sup> paññā, B.

<sup>7</sup> gamini pa, B.

<sup>8</sup> vipari, B.

<sup>9</sup> smi, B.

<sup>10</sup> om. B. S.

<sup>11</sup> pa, B.; om. B.

<sup>12</sup> om. S.

<sup>13</sup> pe, S.

<sup>14</sup> anto, B.

Tassā<sup>1</sup> paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ samsāranivatti<sup>2</sup>.

Tattha pavatti dukkhaṃ, tadabhisāṅgo-taṇhā samudayo<sup>3</sup>, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ parināyeyyaṃ, samudayo pahātabbo, maggo bhavetaḍḍho, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato visativatthukā sakka-  
\* yadiṭṭhi, vitthārato dvāsaṭṭhi diṭṭhigatāni.

\* Tesāṃ paṭipakkho: tecattāliśa<sup>4</sup> bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

\* Dvāsaṭṭhi diṭṭhigatāni mohajālaṃ anādi anidhanappavattam<sup>5</sup>. Tecattāliśa<sup>6</sup> bodhipakkhiyā dhammā nāpavajiram<sup>7</sup> mohajālapadānaṃ.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya<sup>8</sup> bhavataṇhāya cā ti.

\* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekhanusantatavutti<sup>9</sup> bhavati sallekhe tibbagāravo, taṇhācarito asmim<sup>10</sup> sāsane pabbajito sikkhānusantatavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyamaṃ<sup>11</sup> okkamanto dhammanusāri bhavati, taṇhācarito sammattaniyamaṃ<sup>12</sup> okkamanto saddhānusāri<sup>13</sup> bhavati, diṭṭhicarito sukhāya paṭipadāya dandhabhinnāya<sup>14</sup> khippabhinna<sup>15</sup>ya ca niyyāti, taṇhācarito dukkhāya<sup>16</sup> paṭipadāya dandhabhinnāya<sup>17</sup> khippabhinna<sup>18</sup>ya ca<sup>19</sup> niyyāti (Cl. p. 7).

Tattha kiṃ karamaṃ, yaṃ taṇhācarito dukkhāya paṭipadāya dandhabhinnāya<sup>14</sup> khippabhinna<sup>15</sup>ya ca niyyāti?

Tassa hi kāmā aparicattā<sup>20</sup> bhavanti.

<sup>1</sup> tassa, B. S.      <sup>8</sup> sārani<sup>o</sup>, B.

<sup>2</sup> dukkhasamudayo, B.

<sup>3</sup> cattāliśa, B.; <sup>4</sup> talisam, S.      <sup>5</sup> navapavattam, B.

<sup>6</sup> talisam, B. S.      <sup>7</sup> vaciram, B.

<sup>8</sup> S. adda ca.      <sup>9</sup> samlekhanusantati<sup>o</sup>, B. Com.

<sup>10</sup> asmi, B.      <sup>11</sup> samata<sup>o</sup>, B.      <sup>12</sup> samata<sup>o</sup>, B.

<sup>13</sup> sadda<sup>o</sup>, B.      <sup>14</sup> danda<sup>o</sup>, B.      <sup>15</sup> dukkhā, S.

<sup>16</sup> om, B.      <sup>17</sup> mattā, S.

So kamehi viveciyamāno dukkheva paṭinissarati dandhaṃ ca<sup>1</sup> dhammam aṇanti<sup>2</sup>.

Yo paṇāyam ditthacarito<sup>3</sup>, ayam ādito yeva kamehi anatthiko bhavati. So tato viveciyamāno khippaṃ ca paṭinissarati<sup>4</sup> khippaṃ ca dhammam aṇanti<sup>5</sup>.

Dukkha<sup>6</sup> pi<sup>7</sup> paṭipadā duvidhā: dandhabhinna ca khippabhinna ca. Sukha pi paṭipadā duvidhā: dandhabhinna ca khippabhinna ca. Satta pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhaṃ<sup>8</sup> ca paṭinissaranti dandhaṃ ca dhammam aṇanti<sup>9</sup>. Ye tikkhindriyā, te khippaṃ ca paṭinissaranti khippaṃ ca dhammam aṇanti<sup>10</sup>.

Ima catasso paṭipadā.

Ye hi<sup>11</sup> keci niyyamsu<sup>12</sup> vā<sup>13</sup> niyyanti vā niyyissanti<sup>14</sup> vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-<sup>15</sup> maggam<sup>16</sup> paññāpenti abudhajanasavitāya balakantāya rattavāsiniyā<sup>17</sup> nandiyā bhavatanhāya vattanattam<sup>18</sup>.

Ayam vuccati nandiyavattassa nayassa bhūmi ti.

Tenaṃ: —

Tanhaṃ ca avijjam<sup>19</sup> pi ca | samathanā ti.

3. Veyyakarapesu hi ya | kusalakusala ti.

Te duvidhena upaparikkhitabbā: lokavattānussari<sup>20</sup> ca<sup>21</sup> a lokavivattānussari<sup>22</sup> ca<sup>23</sup>. Vattam nāma saṃsāro, vivattam nibbānam.

a) Kammam<sup>24</sup> kilesā<sup>25</sup> hetu saṃsārassa.

Tattha kammam cetanā cetasikā ca niddisitabbam.

Tam katham datthabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha datthabbā?

Dasavatthuke kilesapūje<sup>26</sup>.

<sup>1</sup> 'va, S.

<sup>2</sup> aṇanti S.

<sup>3</sup> S. addi ca.

<sup>4</sup> paṇissarati, S.

<sup>5</sup> dukkha, B., S.

<sup>6</sup> om. B.

<sup>7</sup> dandha, S., and omits ca.

<sup>8</sup> hi pi, S.

<sup>9</sup> niyyāsu, S.; niyyamsu, B.

<sup>10</sup> om. S.

<sup>11</sup> niyyissanti, B. S.

<sup>12</sup> catummaggam, B.

<sup>13</sup> ratti, B.

<sup>14</sup> av, B.; atthānavattanattam, B.

<sup>15</sup> oṇanti (without pi), B., S.

<sup>16</sup> ri, B.; vattānussari, B.

<sup>17</sup> kamma, B. S.; so, B.

<sup>18</sup> pūjake, B.; bījake, S.





Tattha yaṁ ca kāmupādānam yaṁ ca bhavupādānam, ime taṇhācaritassa puggalassa upakkilesā, yaṁ ca diṭṭhupādānam yaṁ ca attavādupādānam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāyogo yo ca bhavāyogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhiijjhā<sup>1</sup> kāyagandho yo ca byāpādo-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāvaso yo ca bhavāvaso, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāvaso yo ca avijjāvaso, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca<sup>2</sup> kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo<sup>3</sup> ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāpatthitī yā ca vedanūpagā viññāpatthitī, ime taṇhācaritassa puggalassa upakkilesā, yā ca saṇnūpagā viññāpatthitī yā ca saṃkharūpagā viññāpatthitī, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yaṁ ca chandā agatigamanam yaṁ ca dosā agatigamanam, ime taṇhācaritassa puggalassa upakkilesā, yaṁ ca bhayā agatigamanam yaṁ ca moha agatigamanam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre<sup>4</sup> āhāre asubhesu santivipallāso<sup>5</sup>, phasse āhāre dukkhesu khantivipallāso, viññāne āhāre anicce niccān ti vipallāso, manosañcetanāya āhāre anattān attān ti vipallāso.

Pathame vipallāse thūto<sup>6</sup> kāme<sup>7</sup> upādiyati, idaṃ vuccati kāmupādānam, duttiye vipallāse thūto anāgatam bhavam<sup>8</sup>

<sup>1</sup> avijjā, S.      <sup>2</sup> om. B.      <sup>3</sup> om. S.

<sup>4</sup> kabalimkāre, S.      <sup>5</sup> bhanti<sup>5</sup>, S.

<sup>6</sup> dhūto, B. *dhūto*.      <sup>7</sup> nāme, S.      <sup>8</sup> sabhava, B.

upādiyati, idam vuccati bhavupādānam. tatiye vipallase  
 t̥hito saṃsārābhinandinim<sup>2</sup> dīṭṭhim<sup>2</sup> upādiyati, idam vuccati  
 dīṭṭhupādānam, catutthe vipallase t̥hito attānam kappiya<sup>3</sup>  
 upādiyati, idam vuccati attavādupādānam<sup>4</sup>.

Kāmapādānena kāmehi saṃyujjati, ayam vuccati kāma-  
 yogo, bhavupādānena bhavehi saṃyujjati, ayam vuccati  
 bhavayogo, dīṭṭhupādānena pāpikāya dīṭṭhiyā saṃyujjati,  
 ayam vuccati dīṭṭhiyogo, attavādupādānena<sup>4</sup> avijjāya saṃ-  
 yujjati, ayam vuccati avijjāyogo.

Pathame yoge t̥hito abhijjhāya kāyam gandhati, ayam  
 vuccati abhijjhakāyagandho, dutiye yoge t̥hito byāpādēna  
 kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye  
 yoge t̥hito parāmasēna kāyam gandhati, ayam vuccati pa-  
 rāmasakāyagandho, catutthe yoge t̥hito idam-saccābhini-  
 vesēna kāyam gandhati, ayam vuccati idam-saccābhini-  
 vosakāyagandho.

Tassa evam gaudhita kilesā āsavanti.

Kuto<sup>5</sup> ca vuccati āsavanti ti<sup>6</sup>?

o Anusayato<sup>6</sup> vā pariyutthānato vā.

Tattha abhijjhakāyagandhena kāmāsavo, byāpādakāya-  
 gandhena bhavāsavo, parāmasakāyagandhena dīṭṭhāsavo,  
 idam-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.  
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,  
 dīṭṭhāsavena dīṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā<sup>6</sup> ajjhāsayam ānu-  
 pavitṭhā<sup>7</sup> hadayam āhacca titṭhanti, tena vuccanti sallā itī.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,  
 dīṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññāpaṃ ca-  
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, sam-  
 khāresu.

o Tattha rāgasallena nandūpasceanena<sup>8</sup> viññāṭṭhena rūpā-

<sup>1</sup> "ni, S.; "nandati, B.,      <sup>2</sup> dīṭṭhi, S.

<sup>3</sup> kappayati, B., S.      <sup>4</sup> attha<sup>5</sup>, B.,      <sup>5-7</sup> missing in B.

<sup>6</sup> anusaya<sup>6</sup>, B.,      <sup>7</sup> anusappavitṭhā, S.

<sup>8</sup> passceanena, B., always.

pagā<sup>1</sup> viññāpatthiti, dosasallena nandūpasecanena viññānena<sup>2</sup> vedanūpagā viññāpatthiti<sup>3</sup>, mānasallena nandūpasecanena viññānena sannūpagā<sup>4</sup> viññāpatthiti<sup>5</sup>, mohasallena nandūpasecanena viññānena samkhārūpagā viññāpatthiti.

Tassa imāhi catūhi viññāpatthitūhi upatthaddham viññānam catūhi dhammehi agatim<sup>6</sup> gacchati: chandā, dosā, bhayā, moha.

Tattha rāgena chandā<sup>7</sup> agatim<sup>8</sup> gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho taṁ ca kammam ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe<sup>9</sup> kilesā<sup>10</sup> catūhi vipallāsehi niddisitabba<sup>11</sup>.

b) Tattha imā catasso disā: kabalikāro<sup>12</sup>-āhāro asubhe<sup>13</sup> subhan ti vipallāso kāmupādānam kāmavogho abhiññakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpatthiti chandā agatigamanan ti pathamā disā, phasso-āhāro dukkhe subhan ti vipallāso bhavupādānam bhavavogho byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāpatthiti dosā agatigamanan ti duttiyā disā, viññānā-āhāro anicce nīccan ti vipallāso dīṭṭhupādānam dīṭṭhiyogho parāmāsakāyagandho dīṭṭhāsavo dīṭṭhogho mānasallo sannūpagā viññāpatthiti bhayā agatigamanan ti tatiyā disā, manosañcetana-āhāro anattani<sup>14</sup> attā ti vipallāso attavādūpādānam<sup>15</sup> avijjāyogho idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo samkhārūpagā viññāpatthiti mohā agatigamanan ti catutthā<sup>16</sup> disā<sup>17</sup>.

Tattha yo ca kabalikāro<sup>18</sup>-āhāro yo ca asubhe subhan ti vipallāso kāmupādānam kāmavogho abhiññakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpatthiti chandā agatigamanan ti imesam dasannam suttānam eko attbo byañjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

<sup>1</sup> missing in S.    <sup>2</sup> dīṭṭhi, S.    <sup>3</sup> om. S.    <sup>4</sup> ti, S.

<sup>5</sup> chandāgati, S., and similarly in the correspondent words.

<sup>6</sup> sabba<sup>19</sup>, B.,    <sup>7</sup> niddissī<sup>20</sup>, B.,    <sup>8</sup> kabalimpkāro, S.

<sup>9</sup> anatta ti, B.,    <sup>10</sup> attā<sup>21</sup>, B.

<sup>11</sup> catutthā<sup>22</sup>, B., S.; catutthi d<sup>23</sup>, B.



Tattha yo ca phasso<sup>1</sup>-āhāro<sup>2</sup> yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpaga viññāpatthiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññānāhāro<sup>3</sup> yo ca anicce niccan ti vipallāso ditthupādānaṃ ditthiyogo parāmāsakāyagandho ditthāsavo ditthogho mānasallo saññāpaga viññāpatthiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditthicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro<sup>4</sup> yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpaga viññāpatthiti moha agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditthicaritassa udattassa<sup>5</sup> upakkilesā.

Tattha yo ca kabalikāro-āhāro<sup>6</sup> yo ca phasso-āhāro, ime appanīhitena vimokkhamukhena pariññaṃ gacchanti, viññānāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appanīhitena vimokkhamukhena pahānaṃ abhattam<sup>7</sup> gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā<sup>8</sup> ti vipallāso animittena.

Tattha<sup>9</sup> kāmupādānaṃ<sup>10</sup> ca<sup>11</sup> bhavupādānaṃ ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, ditthupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha<sup>12</sup> kāmayogo<sup>13</sup> ca bhavayogo ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, ditthiyogo suññatāya, avijjāyogo animittena.

Tattha abhiññākāyagandho<sup>14</sup> ca byāpādakāyagandho ca appanīhitena vimokkhamukhena pahānaṃ gacchanti,

<sup>1</sup> phassakā, B.

<sup>2</sup> vipassanā, S.

<sup>3</sup> om. S.

<sup>4</sup> hāro, B.; S. has kabalīmkārāhāro.

<sup>5</sup> abhattam, B.

<sup>6</sup> attanā, S.

<sup>7</sup> attakā, S.

<sup>8</sup> avijjāya kāya, S.

paramāsakāyagandho suññatāya, idam-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appapīhitena vimokkhamukheṇa paṇaṇaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appapīhitena vimokkhamukheṇa paṇaṇaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appapīhitena vimokkhamukheṇa paṇaṇaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpaga ca<sup>1</sup> viññapattīti vedanūpaga ca viññāpattīti appapīhitena vimokkhamukheṇa pariññaṃ gacchanti, saññūpaga suññatāya, saṃkhārepaga animittena.

Tattha chanda ca agatigamanam dosa ca agatigamanam appapīhitena vimokkhamukheṇa paṇaṇaṃ gacchanti, bhaya agatigamanam suññatāya, moha agatigamanam animittena vimokkhamukheṇa paṇaṇaṃ gacchanti<sup>2</sup>.

c) Iti sabbe lokavuttānusarino dhammā niyyanti te<sup>3</sup> lokā tili vimokkhamukhehi<sup>4</sup>. Tatridam niyyānam catasso paṭipadā, cattāro satipatthānā, cattāri jhānāni, cattāro vihāra, <sup>5</sup> cattāro sammappadhāna<sup>6</sup>, cattāro acchariya abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukkabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipatthānam, duttiyā paṭipadā duttiyam satipatthānam, tatiyā paṭipadā tatiyam satipatthānam, catutthā<sup>7</sup> paṭipadā catuttham satipatthānam. Paṭhamam satipatthānam paṭhamam jhānam, duttiyam satipatthānam duttiyam jhānam, tatiyam satipatthānam tatiyam jhānam, catuttham satipatthānam catuttham jhānam. Paṭhamam jhānam paṭhamo vihāro, duttiyam jhānam duttiyo vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānam<sup>8</sup>, duttiyo vihāro<sup>9</sup> duttiyam sammappadhānam<sup>10</sup>, tatiyo vihāro tatiyam sammappadhānam<sup>11</sup>, catuttho vihāro catut-

<sup>1</sup> om. S.      <sup>2</sup> gacchati, B.      <sup>3</sup> B<sub>1</sub> adds ti.

<sup>4</sup> patthānā, B<sub>1</sub>, and so always written with tt.

<sup>5</sup> catutthi, B.      <sup>6</sup> om. B. S.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam<sup>1</sup> dutiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>4</sup>, tatiyam sammappadhānam<sup>1</sup> tatiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>4</sup>, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā<sup>5</sup> samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā<sup>5</sup> samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvita bahulikata paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvita bahulikata dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvita bahulikata tatiyam satipaṭṭhānam paripūreti, catutthā<sup>5</sup> paṭipadā bhāvita bahulikata catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam<sup>1</sup> jhānam<sup>2</sup> paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

<sup>1</sup> om. B. S.<sup>2</sup> catutthi, B.<sup>3</sup> paṭhamajjhā, S. and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpākaṇaṃ akusalānaṃ dhammānaṃ anuppadānaṃ paripūreti, duttiyo vihāro bhāvito bahulikato uppannānaṃ pāpākaṇaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppadānaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ ṭhiti<sup>1</sup> asāmosaṃ<sup>2</sup> bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitam bahulikataṃ mānapahānaṃ paripūreti, duttiyam sammappadhānaṃ bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitam bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitam bahulikataṃ bhāvūpasamaṃ paripūreti. Mānapahānaṃ bhāvitam bahulikataṃ saccādhītthānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhītthānaṃ paripūreti, avijjāpahānaṃ bhāvitam bahulikataṃ paññādhītthānaṃ paripūreti, bhāvūpasamo bhāvito bahulikato upasamādhītthānaṃ paripūreti. Saccādhītthānaṃ bhāvitam bahulikataṃ chandasamādhim paripūreti, cāgādhītthānaṃ bhāvitam bahulikataṃ viriyasamādhim paripūreti, paññādhītthānaṃ bhāvitam bahulikataṃ cittasamādhim paripūreti, upasamādhītthānaṃ bhāvitam bahulikataṃ vimamsāsamādhim<sup>3</sup> paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaram paripūreti, viriyasamādhī bhāvito bahulikato tapam paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimamsāsamādhī bhāvito bahulikato sabbupadhipatīnisaggam<sup>4</sup> paripūreti. Indriyasamvaro bhāvito bahulikato mettā paripūreti, tapo bhāvito bahulikato karuṇā paripūreti, buddhi bhāvita bahulikata muditā paripūreti, sabbupadhipatīnisagga<sup>5</sup> bhāvito bahulikato upekkhā paripūreti.

Tattha ima catasso disā: paṭhamā paṭipadā paṭhamo<sup>6</sup> satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhītthānaṃ chandasamādhī indriyasamvaro mettā iti

<sup>1</sup> ṭhiti, S.; iti, B.

<sup>2</sup> asāmosaṃ, B. B.

<sup>3</sup> vimamsādhīpati, B.

<sup>4</sup> nisaggaṃ, B.

<sup>5</sup> nisaggo B.



paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhi buddhi muditā iti tatiyā disā, catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānam vimamsāsamādhi sabbupadhipatimissaggo<sup>2</sup> upekkhā<sup>3</sup> iti catutthā<sup>4</sup> disā.

- 2 Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānam,<sup>5</sup> chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Idam rāgacaritassa puggalassa bhesajjam.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhi tapo<sup>6</sup> karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Idam dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Idam ditthicaritassa<sup>7</sup> mandassa bhesajjam.

Catutthā<sup>8</sup> paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānam vimamsāsamādhi sabbupadhipatimissaggo<sup>9</sup> upekkhā<sup>10</sup> iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

<sup>1</sup> catutthi. B. S.      <sup>2</sup> nisaggo. B.<sub>1</sub>.      <sup>3</sup> upekkhā. B.<sub>1</sub>.

<sup>4</sup> catutthi. B. S.; 'tthi. B.<sub>1</sub>.      <sup>5</sup> samādhiṭṭhānam. S.

<sup>6</sup> B.<sub>1</sub>. S. insert kammaṃ.      <sup>7</sup> B.<sub>1</sub>. S. add puggalassa.

<sup>8</sup> paṭipadānisaggo. B.<sub>1</sub>.

Idam dīṭṭhicaritassa udattassa bhavajjam.

Tattha dukkha<sup>1</sup> ca paṭipadā dandhabhinnā dukkha ca<sup>2</sup> paṭipadā khippābhinnā appanīhitam vimokkhamukham, sukhā<sup>3</sup> paṭipadā<sup>4</sup> dandhabhinnā suññatavimokkhamukham<sup>5</sup>, sukhā<sup>6</sup> paṭipadā<sup>7</sup> khippābhinnā animittam<sup>8</sup> vimokkhamukham<sup>9</sup>.

Tattha kāye kāyānupassitā<sup>10</sup> satipaṭṭhānam<sup>11</sup> ca<sup>12</sup> vedanāsu vedānānupassitā<sup>13</sup> satipaṭṭhānam<sup>14</sup> ca appanīhitam vimokkhamukham, citte cittānupassitā<sup>15</sup> suññatavimokkhamukham<sup>16</sup>, dhammesu dhammānupassitā animittam<sup>17</sup> vimokkhamukham<sup>18</sup>.

Tattha paṭhamā<sup>19</sup> ca<sup>20</sup> jhānam<sup>21</sup> duttiyā<sup>22</sup> ca jhānam appanīhitam vimokkhamukham, tatiyā<sup>23</sup> jhānam suññatā, catutthā<sup>24</sup> jhānam animittam vimokkhamukham.

Tattha paṭhamo ca vihāro duttiyo ca vihāro appanīhitam vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro animittam vimokkhamukham.

Tattha paṭhamā<sup>25</sup> ca sammappadhānam duttiyā<sup>26</sup> ca sammappadhānam appanīhitam vimokkhamukham, tatiyā<sup>27</sup> sammappadhānam suññatā, catutthā<sup>28</sup> sammappadhānam animittam vimokkhamukham.

Tattha mānāpahānā<sup>29</sup> ca ālayasamugghāto ca<sup>30</sup> appanīhitam vimokkhamukham, atijāpahānam suññatā, bhavūpasāmo animittam vimokkhamukham.

Tattha saccādhītthānā<sup>31</sup> ca cāgādhītthānā<sup>32</sup> ca appanīhitam vimokkhamukham, paññādhītthānam suññatā, upasāmadhītthānam animittam vimokkhamukham.

Tattha chandasamādhi<sup>33</sup> ca<sup>34</sup> viriyasamādhi<sup>35</sup> ca appanīhitam vimokkhamukham, cittasamādhi<sup>36</sup> suññatā, vimapsāsamādhi<sup>37</sup> animittam vimokkhamukham.

Tattha indriyam samvaro ca tapo ca appanīhitam vimokkhamukham, buddhi<sup>38</sup> suññatā, sabbupadhipatinisaggo<sup>39</sup> animittam vimokkhamukham.

<sup>1</sup> dukkha<sup>1</sup>, S.

<sup>2</sup> sukhā<sup>2</sup>, S.

<sup>3</sup> mukkhā, S.

<sup>4</sup> ttavi<sup>4</sup>, B.

<sup>5</sup> passanā, B.; <sup>6</sup> passi viharatā, S.

<sup>7</sup> ppadhānam, S.

<sup>8</sup> om. B., S.

<sup>9</sup> passinā B.

<sup>10</sup> suññatā<sup>10</sup>, B., S.

<sup>11</sup> pathamajhānam, B.

<sup>12</sup> om. S.

<sup>13</sup> dhiniisagga, B.

Tattha mettā ca karuṇā ca appanīhitam vimokkhamukham, muditā suññatā, upekkhā<sup>1</sup> animittam vimokkhamukham.

\* d) Tesam vikkīlitam:

Cattāro ahārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipatthānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhivhāvanā. Catasso<sup>2</sup> viññānatthitīyo, tīsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāpā.

Sihā: buddhā paccakabuddhā sāvaka ca bhatarāgadosa-mohā<sup>3</sup>.

\* Tesam vikkīlitam<sup>4</sup> bhāvanā sacchikiriya byantikiriya ca. Vikkīlitam indriyādhiṭṭhānam, vikkīlitam vipariyāsānādhiṭṭhāna<sup>5</sup> ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayam vuccati sihavikkīlitassa ca<sup>6</sup> nayassa<sup>7</sup> disalocanassa ca<sup>8</sup> nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi<sup>9</sup> | kilese<sup>10</sup> . . .

Veyyakarapesu hi ye | kusalākusalā<sup>11</sup> ti ca.

\* 4. Tattha ye dukkhāya paṭipadāya<sup>12</sup> dandhabhiññāya khippābhiññāya<sup>13</sup> ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalanam ayam samkilesa: cattāro ahārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññānatthitīyo cattāri agatigamanāni ti.

<sup>1</sup> upekkhā, S.    <sup>2</sup> cattāro, B.<sub>1</sub>.    <sup>3</sup> gata<sup>4</sup>, S.    <sup>4</sup> "ta, B.<sub>1</sub>.

<sup>5</sup> vipariyāsana<sup>6</sup>, B.<sub>1</sub>; vipariyāsam nadhiṭṭhāna<sup>7</sup>, S.

<sup>8</sup> om, S.    <sup>9</sup> "se ti, B.<sub>1</sub>.    <sup>10</sup> samkilesahi, B. S.; om, B.<sub>1</sub>;

S. *alīd* ca.    <sup>11</sup> kusalā, B.<sub>1</sub>.    <sup>12</sup> "dāni, S.

Tesam catunnam puggalanam idam rodānam: catasso patipada cattāro satipatthana cattāri jhānāni cattāro viharā cattāro sammappadhana cattāro acchariya abbhuta dhammā cattāri adhiṭṭhanāni catasso samādhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamāpā-iti.

Tattha ye dukkhāya patipadāya dandhabhinnāya khippabhinnaaya ca niyyanti, ime dve puggalā. Ye sukhāya patipadāya dandhabhinnāya khippabhinnaaya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya patipadāya khippabhinnaaya ca niyyāti, ayam ugghatitānū, yo sādharapāya<sup>1</sup>, ayam vipācītānū, <sup>2</sup>yo dukkhāya patipadāya dandhabhinnāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghatitānūssa puggalassa samatham upadissati, neyyassa vipassanam, samathavipassanam vipācītānūssa<sup>3</sup>.

Tattha Bhagavā ugghatitānūssa puggalassa mudukam dhammadesanam upadissati, tikkham neyyassa, mudutikkham vipācītānūssa<sup>4</sup>.

Tattha Bhagavā ugghatitānūssa puggalassa samkhiṭṭena dhammam desayati, samkhiṭṭa-vitthārena vipācītānūssa, vitthārena neyyassa.

Tattha Bhagavā ugghatitānūssa puggalassa nissaranam upadissati, vipācītānūssa adinavañ ca nissaranam ca upadissati, neyyassa assādan ca adinavañ ca nissaranam ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghatitānūssa adhipanna-sikkham paṇṇapayati, adhiccittam vipācītānūssa, adhisilam neyyassa.

Tattha ye dukkhāya patipadāya dandhabhinnāya<sup>5</sup> khippabhinnaaya ca niyyanti, ime dve puggalā. Ye sukhāya patipadāya dandhabhinnāya khippabhinnaaya ca niyyanti, ime dve puggalā. Iti kho cattāri kutvā tui bhavanti: ugghatitānū, vipācītānū, neyyo ti.

Tesam tiṇṇam puggalanam ayam samkilesa: tui akusalamūlāni lobho-akusalamūlam doṣo-akusalamūlam moho-

<sup>1</sup> \*raṇo, B<sub>1</sub>.

<sup>2</sup> B<sub>1</sub> adds puggalassa.

<sup>3</sup> S. adds puggalassa.

<sup>4</sup> B<sub>1</sub>, S. add ca.



akusalamūlam<sup>7</sup>, tīpi duccaritaṇi kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ, tayo akusalavittakka<sup>8</sup> kāmavittakko byāpādavittakko vihiṃsāvittakko, tisso akusalasañña kama-  
sañña byāpādasañña vihiṃsasañña, tisso viparittasañña  
nīccasañña sukkhasañña attasañña, tisso vedanā sukhā<sup>9</sup>  
vedanā<sup>10</sup> dukkhā<sup>11</sup> vedanā<sup>12</sup> adukkhamasukhā vedanā, tisso  
dukkhata dukkhadukkhata saṃkharadukkhata viparipāma-  
dukkhata, tayo aggi rāgaggi dosaggi mohaggi, tayo sallā  
rāgasallo dosasallo mohasallo, tisso jāta rāgajāta dosajāta  
mohajāta, tisso akusalūpaparikkhā<sup>13</sup> akusalam kāyakammaṃ  
akusalam vacikammaṃ akusalam manokammaṃ, tisso vi-  
pattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesam tinnam puggalaṇaṃ idam vodānam: tīpi kusalamū-  
lāni alobho-kusalamūlam adoso-kusalamūlam<sup>14</sup> amoho-kusala-  
mūlam, tīpi sucaritaṇi kāyasucaritaṃ vacisucaritaṃ manosu-  
caritaṃ, tayo kuslavittakka nekkhammavittakko<sup>15</sup> abyāpāda-  
vittakko avihīṃsāvittakko, tayo samādhisavittakko saviāro sam-  
ādhi avittakko vicāramatto samādhi avittakko avicāro sam-  
ādhi, tisso kusalasañña nekkhammasañña<sup>16</sup> abyāpādasañña  
avihiṃsasañña, tisso aviparittasañña<sup>17</sup> anīccasañña dukkhasa-  
ñña anattasañña, tisso kusalūpaparikkhā<sup>18</sup> kusalam kāyakam-  
maṃ kusalam vacikammaṃ kusalam manokammaṃ, tīpi socē-  
yyāni kāyasocēyyam vacisocēyyam manosocēyyam, tisso sam-  
pattiyo silasampatti samādhisampatti paññasampatti, tisso  
sikkhā adhistasikkhā adhicitasikkhā<sup>19</sup> adhipaññasikkhā,  
tayo khandhā silakkhandho samādhikkhandho pañnakkhan-  
dho<sup>20</sup>, tīpi vimokkhamukhāni suññatam aninittam appa-  
hitaṇ ti. Iti kho cattāri hutvā tīpi bhavanti tīpi hutvā  
dve bhavanti: taphācarito ca<sup>21</sup> diṭṭhicarito ca.

\* Tesam dvinnam puggalaṇaṃ ayaṃ saṃkilesa: tauhā ca  
avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajaṇ-

<sup>7</sup> 'lan ti S.

<sup>8</sup> akusala vi°, B<sub>1</sub>.

<sup>9</sup> viparita s°, B<sub>1</sub>.

<sup>10</sup> sukhav°, B<sub>1</sub>.

<sup>11</sup> dukkhav°, B<sub>1</sub>.

<sup>12</sup> akusalamūpaparikkhāro, S.

<sup>13</sup> ak°, B<sub>1</sub>.

<sup>14</sup> nekkhama°, B<sub>1</sub>; nikkhama°, B.

<sup>15</sup> nekkhama°, B<sub>1</sub>; nikkhama°, S.

<sup>16</sup> oṭṭā s°, S.

<sup>17</sup> kusalaparikkhā, S.

<sup>18</sup> adhicitā°, B. B<sub>1</sub>.

<sup>19</sup> pañña°, B. S.

<sup>20</sup> om. B<sub>1</sub>.

ñāṇ ca ayonisomanasikāro<sup>1</sup> ca kusajjaṇ ca dovaccasaṇ  
ca ahaṃkāro ca mamaṃkāro ca asaddhā<sup>2</sup> ca paṇādo ca  
asaddhammasavanaṇ<sup>3</sup> ca asaṃvaro ca abhijjā ca byāpādo  
ca nivaranaṇ ca saṃyojanaṇ ca kodho ca upanāho ca  
maṅkko ca palāso ca issā ca macchariyaṇ<sup>4</sup> ca māya ca  
sātheyyaṇ ca sassaṭaditṭhi ca ucchedaditṭhi ca ti.

Tesaṃ dvinnam puggalaṇaṃ idaṃ vodānaṃ: samatho  
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajāṇaṇ  
ca yonisomanasikāro<sup>5</sup> ca viriyārambho ca sovaccasaṇ<sup>6</sup> ca  
lhamme-ñāṇaṇ ca anvaṇe-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-  
ppāde-ñāṇaṇ ca saddhā ca appanādo ca saddhammasa-  
vanaṇ ca saṃvaro ca anabhijjā ca abyāpādo ca rāga-  
vīrāga ca cetovimutti avijjāvirāga ca paṇāvīrimutti<sup>7</sup> abhisam-  
ayo ca appicchata<sup>8</sup> ca saṇṭatṭhi ca akodho ca anupanāho  
ca amaṅkko ca apalāso ca issāpāhanaṇ ca macchariya-  
pāhanaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo<sup>9</sup> ca vi-  
mokkho asamkhatārammaṇo ca vimokkho sa-upādisesa ca  
nibbānadhātu anupādisesa ca nibbānadhātu ti.

Ayaṃ vuccati<sup>10</sup> tipukkhalassa ca nayaṇsa aṅkusaṇsa ca  
nayaṇsa bhūmi ti.

Tenaṇ: —

Yo akusale samūlehi | netti ti

Oloketva<sup>11</sup> disalocaṇena<sup>12</sup> ti ca.

— Niyuttam nayasamutthānaṃ.

## D.

### Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabba?

Sāsanapaṭṭhāno<sup>13</sup>.

Tatiṇa kaṇamaṃ sāsanapaṭṭhānaṃ?

<sup>1</sup> ayoni ca ayoniso<sup>o</sup>, B. <sup>2</sup> assa<sup>o</sup>, S.; asaddho B.

<sup>3</sup> assa<sup>o</sup>, B. <sup>4</sup> maccherāṇ, B. S. <sup>5</sup> yoni ca yoniso<sup>o</sup>, B.

<sup>6</sup> sovaccāṇ, B. <sup>7</sup> B., S. add ca. <sup>8</sup> ap<sup>o</sup>, B.; atijjāta, B.

<sup>9</sup> saṃkhāraṇār<sup>o</sup>, S. <sup>10</sup> om. B., S. <sup>11</sup> kayitva, all MSS.

<sup>12</sup> disā<sup>o</sup>, all MSS. <sup>13</sup> nena, B.

Samkilesasabhāgiyam suttam, vāsanābhāgiyam suttam, nibbedhabhāgiyam suttam, asekkhabhāgiyam<sup>1</sup> suttam, samkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam, samkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam, samkilesabhāgiyañ ca asekkhabhāgiyañ ca suttam, samkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekkhabhāgiyañ<sup>2</sup> ca suttam, samkilesabhāgiyañ ca vāsanābhāgiyañ<sup>3</sup> ca<sup>4</sup> nibbedhabhāgiyañ<sup>5</sup> ca suttam, vāsanābhāgiyañ<sup>6</sup> ca nibbedhabhāgiyañ ca suttam<sup>7</sup> tanhāsamkilesasabhāgiyam suttam, ditthi-samkilesasabhāgiyam suttam, duccaritasamkilesasabhāgiyam<sup>8</sup> suttam, tanhāvodānabhāgiyam<sup>9</sup> suttam, ditthivodānabhāgiyam<sup>10</sup> suttam, duccaritavodānabhāgiyam<sup>11</sup> suttam.

Tattha samkilesa tividho: tanhāsamkilesa, ditthisamkilesa, duccaritasamkilesa.

Tattha tanhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Ditthisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho<sup>12</sup>. Duccaritasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa<sup>13</sup> sīle patitthitassa yadi asatti uppajjati bhavesu, evam sāyam samathavipassanā bhāvanāmayam puññakiriya-vatthū<sup>14</sup> bhavati. Tatrūpapattiya<sup>15</sup> samvattati.

2. Imāni cattāri suttāni sādharanāni katāni attha bhavanti. Taṇi yeva attha suttāni sādharanāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamam samkilesasabhāgiyam suttam?

*Kāmaṇḍhā jālasaṇḍhaṇṇā<sup>16</sup> tanhāchadanuchādita*

<sup>1</sup> asekkha<sup>1</sup>, S.      <sup>2</sup> om. S.

<sup>3</sup> anibbedha<sup>2</sup>, S., then it continues: asekkhabhāgiyañ ca suttam samki<sup>3</sup> ca.

<sup>4-5</sup> missing in B<sub>1</sub>; S. repeats this phrase.

<sup>6</sup> duccaritam samki<sup>4</sup>, S.      <sup>7</sup> "vodānam bh<sup>5</sup>, S.

<sup>8</sup> paññā<sup>6</sup>, B.      <sup>9</sup> tattha, B<sub>1</sub>.

<sup>10</sup> kriya<sup>7</sup>, B.; "vatthum, S.      <sup>11</sup> "yam, B<sub>1</sub>.

<sup>12</sup> jālapacchannā, B<sub>1</sub>, S.

*pamattabandhanā<sup>1</sup> baddhā<sup>2</sup> macchā<sup>3</sup> va kumināmulhe<sup>4</sup>  
jarāmarayaṃ anenti<sup>5</sup> vaccho khirupako<sup>6</sup> va mātaraṃ ti*  
(Cl. p. 36).

Idam saṃkilesabbhāgiyaṃ suttam.

*Cattā<sup>7</sup> imāni bhikkhave agatigamanāni.*

*Kālamāni cattāri? Chanda agatī<sup>8</sup> gacchati, dosā agatī<sup>9</sup>  
gacchati, bhayā agatī<sup>10</sup> gacchati, mohā agatī<sup>11</sup> gacchati.*

*Imāni kho<sup>12</sup> bhikkhave cattāri agatigamanāni. Idam  
avoca Bhūgavā. Idam evaṃvaṇa Sugato aṭṭhāparapa etad  
avoca Saṭṭhā:—*

*Chanda dosā bhayā mohā yo dhammaṃ ativattati<sup>13</sup>  
niriyati tassa yaso kālapakkhe<sup>14</sup> va candimā ti* (Cl.  
A. II, p. 18).

Idam saṃkilesabbhāgiyasuttam.

*Manopubbāṅgamā dhammā manoseṭṭhā manomaya  
manasā ce paṭuttrena bhāsati<sup>15</sup> vā karoti vā  
tato naṃ dukkhaṃ aveti cakkam vā vohato padan ti*  
(Dhp. v. 1).

Idam saṃ<sup>16</sup>

*Middhā yadū hoti mahagghaso ca  
middāyitā samparivattasāyī  
mahāvarāho<sup>17</sup> vā nivāpapaṭṭho<sup>18</sup>  
pupuppunāṃ galbhāṃ upeti vando ti* (Thag. v. 17;  
Dhp. v. 325).

Idam saṃ<sup>19</sup>

*Ayasa va mulaṃ samatthitaṃ  
ta<sup>20</sup> uṭṭhāya tam eva khādati  
evaṃ atidhonaṇṇaṇṇam  
sāni<sup>21</sup> kammāni nayanti<sup>22</sup> duggatin ti* (Dhp. v. 240).

Idam saṃ<sup>23</sup>

<sup>1</sup> "bandhanā", S.; pamattābandhanā, B.; bandhā, all MSS.

<sup>2</sup> maccho, S. <sup>3</sup> mukheṇa, B.

<sup>4</sup> aveti, S.; andheti, B. <sup>5</sup> khirū, B.; khirupago, S.

<sup>6</sup> agatī, B., S. throughout. <sup>7</sup> B., adds me.

<sup>8</sup> abhi, S. <sup>9</sup> ti, all MSS. <sup>10</sup> S. in full.

<sup>11</sup> mahāphavarāho, B., <sup>12</sup> phuttho, S.; "ruttho, B.

<sup>13</sup> S. adds pe | suttam throughout, unless otherwise anno-  
tated. <sup>14</sup> tad, B., S. <sup>15</sup> tani, B., S.

<sup>16</sup> niyyanti, B., <sup>17</sup> S. omits sam<sup>18</sup>



*Coro yathā sandhimakhe<sup>1</sup> gahito  
sakammunā<sup>2</sup> haṇṇati bajjhate ca  
evam ayaṃ pecca<sup>3</sup> pajā parattha  
sakammunā<sup>2</sup> haṇṇati<sup>4</sup> bajjhate ca ti* (Cf. M. II, p. 74).

Idaṃ saṃ<sup>5</sup>

*Sukhakāmanā bhūtāni yo dandena vihiṃsati  
attano sukham ezāno pecca<sup>5</sup> so na labhe<sup>6</sup> sukhan ti*  
(Ud. p. 12<sup>7</sup>; Dh. p. v. 131).

Idaṃ saṃ<sup>8</sup>

*Gunnañ ce taramānānaṃ jīmhaṃ yacchati puṇḍavo  
sabbā tā jīmhaṃ<sup>9</sup> gacchanti nette jīmhaḡate sati.  
Evam eva<sup>10</sup> manussesu yo hoti seṭṭhasammato  
so ce adhammaṃ carati pāgeva itarā pajā,  
sabbhaṃ ratthaṃ dukhaṃ seti rājā ce hoti adhammiko ti*  
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ<sup>11</sup>

*Sukiccharūpā<sup>12</sup> va<sup>13</sup> ime manussā  
karonti pāpaṃ upadhisu<sup>14</sup> ratta  
gacchanti te bahujanāsammivāsaṃ  
nirayaṃ Aviciṃ<sup>15</sup> kaṭukaṃ<sup>16</sup> bhayānakaṃ ti.*

Idaṃ saṃ<sup>17</sup>

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṇṇ<sup>18</sup> phalaṃ<sup>19</sup> naḷaṃ  
sakkāro kāpurisaṃ hanti gabbho assātarim<sup>20</sup> yathā ti*  
(S. I. p. 154; Vin. II, p. 188).

Idaṃ saṃ<sup>21</sup>

*Kodhamakkhagaru<sup>22</sup> bhikkhu lābhasakkārakāraṇā<sup>23</sup>  
sukhette pūtibijam<sup>24</sup> va saddhammasmiṃ<sup>25</sup> na rihati ti.*

Idaṃ saṃ<sup>26</sup>

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā celo paricca  
buddhacakkhunaṃ evaṃ pajānāmi, yathā kho ayaṃ puggalo  
iriyati yaṃ ca paṭipadaṃ paṭipanno yaṃ ca maggaṃ samārū-*

<sup>1</sup> \*mukhena, B.,      <sup>2</sup> sakammanā, B.,      <sup>3</sup> pacca, B., S.

<sup>4</sup> om. S.,      <sup>5</sup> pacca, all MSS. exc. Com.,      <sup>6</sup> labhate, B., S.

<sup>7</sup> See the corrections of this verse in the J. P. T. S. 1890, p. 93.      <sup>8</sup> ha, B.,      <sup>9</sup> evaṃ, S. Com.

<sup>10</sup> sukicca<sup>10</sup>, B.,      <sup>11</sup> dhisu, B. B., Com.

<sup>12</sup> avici<sup>12</sup>, B.; avicitam ka<sup>13</sup>, B.,      <sup>13</sup> veluph<sup>14</sup>, S.

<sup>14</sup> tari, S.; tari, B.,      <sup>15</sup> gurū, S.,      <sup>16</sup> nam, B., S.

<sup>17</sup> putibi<sup>17</sup>, B. B.,      <sup>18</sup> smi, B.,

*lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhutaṃ nik-  
khitto evaṃ niraye. Tam kissa hetu? Cittaṃ hi 'ssa bhikkhava  
padositaṃ'. Cittapadosahetu ca pana evaṃ idh'evaṃcā kāyassa  
bhedā parammarāṇā upāyaṃ duggatīṃ vinipataṃ nirayaṃ  
upapajjati<sup>1</sup>.*

*Etam atthaṃ Bhagavā uvoca. Tatth'etaṃ itivuccati:*

*Pubbutthacittaṃ natvāna 'kaccam idha puggalaṃ  
etaṃ atthaṃ viyākāsi Satthā bhikkhūna' santeke:  
Imasmim cāyaṃ samaye kālaṃ karissati puggalo  
nirayasmiṃ<sup>2</sup> upapajjeyya cittaṃ hi 'ssa padositaṃ.  
Cittapadosahetu<sup>3</sup> hi satta gacchanti duggatīṃ<sup>4</sup>  
yathābhutaṃ nikkhipeyya evaṃ eva tathavidho  
kāyassa bhedā duppanhā nirayaṃ so 'papajjati' ti.*

*Ayaṃ pi attho vutto Bhagavata, iti me sutaṃ ti* (Cf.  
It. p. 12 sq.).

Idaṃ sam<sup>o</sup>

*Sace bhāyatha<sup>5</sup> dukkhassa sace vo dukkhaṃ appiyaṃ  
mākattha pāpakaṃ kammaṃ āvi vā yadi vā ruho  
sace 'va pāpakaṃ kammaṃ karissatha karotha vā  
na vo dukkhā pamutiyatthi upeccāpi palāyatan ti* (Cf.

Idaṃ sam<sup>o</sup> S. I, p. 209).

*Añhammena dhanāṃ luddhā musācādena cābhayaṃ  
mameti bālā muññanti, taṃ kathaṃ nu bhavissati? —  
Antarāyā<sup>6</sup> bhavissanti sambho! 'assa vinassati  
matā saggāṃ na gacchanti, nanu ettavatā hatā ti?*

Idaṃ sam<sup>o</sup>

*Kathaṃ khaṇati<sup>7</sup> attānaṃ, kathaṃ mittehi jirati  
kathaṃ viraṭṭate dhammā, kathaṃ saggāṃ na gacchati? —  
Lobhā khaṇati attānaṃ, luddho mittehi jirati  
lobhā viraṭṭate dhammā, lobhā saggāṃ na gacchati<sup>8</sup> ti.*

Idaṃ sam<sup>o</sup>

*Caranti<sup>9</sup> bālā dummedhā amittenera attanā  
karonti<sup>10</sup> pāpakaṃ kammaṃ yaṃ hoti kaṭukapphulaṃ.*

<sup>1</sup> 'tan ti, S.      <sup>2</sup> upajj', S.      <sup>3</sup> bhikkhūnaṃ, B. S.

<sup>4</sup> 'smi, B.;      <sup>5</sup> cittapadosahetu, all MSS.      <sup>6</sup> 'ti, B.

<sup>7</sup> upapa', S.; upajja', B.      <sup>8</sup> bhayata, B.

<sup>9</sup> all MSS. add sn.      <sup>10</sup> khaṇāti, S.      <sup>11</sup> 'ti (without ti), S.

<sup>12</sup> ca rakkhanti, B.      <sup>13</sup> 'to, B.; 'ti, B.

*Na taṃ kammaṃ kataṃ<sup>1</sup> sudhu yaṃ katvā anutappati<sup>2</sup>  
yassa assumukho rodanā vipākaṃ paṭisevati ti* (S. I.  
p. 57; Dh. p. v. 66 sq.).

Idam sam<sup>3</sup>

*Dukkaraṃ duttitikkhaṃ ca aviyattena sāmānhaṃ  
bhaṇṇaṃ hi tattha sambuddhā yattha bālo pasidati* (S. I. p. 7).  
*Yo hi attahaṇṇaṃ ca dhammaṇṇaṃ ca bhāsaṇṇaṃ Tathāgata  
mananā padosaye bālo<sup>4</sup>, moghaṃ kho tassa jivitaṃ.*

*Etaṃ<sup>5</sup> cāhaṇṇaṃ<sup>6</sup> arahāmi dukkhaṇṇaṃ ca ito ca pāpiyataraṃ  
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-  
tarāgo<sup>7</sup> ti.*

Idam sam<sup>8</sup>

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye  
appameyyaṃ pamāyantaṃ nivutaṃ<sup>9</sup> maññe akissavan ti*

Idam sam<sup>10</sup> [(S. I. p. 149),

*Purisassa hi jātassa kudhāri<sup>11</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhayaṃ* (S. I.  
p. 149; A. V. p. 171. 174).

*Na hi sattham<sup>12</sup> sunisitaṃ<sup>13</sup> viṣaṃ kalahalaṃ<sup>14</sup> iva<sup>15</sup>  
evaṃ viraddhaṃ pāpeti<sup>16</sup> vācā dubbhāsitaṃ yathā ti*

Idam sam<sup>17</sup> [(Cf. Jāt. III. p. 103).

*Yo nindiyaṃ paṇṇasi<sup>18</sup>  
taṃ vā nindati yo paṇṇasiyo  
vicināti mulhena so kaliṃ<sup>19</sup>  
kalinā tena sukhaṃ na vindati.  
Appamatto ayaṃ kali  
yo alikhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro kali  
yo sugatesu<sup>20</sup> mananā padosaye ti.  
Satam sahaṣṣānaṃ nirabbudānaṃ<sup>21</sup>  
chattipsati<sup>22</sup> pañca<sup>23</sup> ca abbudāni*

<sup>1</sup> om. B.

<sup>2</sup> \*kappati, B.

<sup>3</sup> balam, B.

<sup>4</sup> etaṃ tassa, B.

<sup>5</sup> \*gā, all MSS.

<sup>6</sup> nivattam, B.

<sup>7</sup> so all MSS.

<sup>8</sup> sattam, B., S.

<sup>9</sup> sunissitam, S.

<sup>10</sup> ham, B., S. Com.; hālakalam, B.

<sup>11</sup> pi ca, S.

<sup>12</sup> pāpeti, B.; pāneti, S.

<sup>13</sup> kali, S.; kali, B.

<sup>14</sup> tena, B.

<sup>15</sup> dāni, B.

<sup>16</sup> chattisatippaṇca, B.

*yam ariyagarahi nirayam upeti*  
*vācam manāṃ ca paṇidhaya pāpakam ti* (S. I.  
 p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idam sam<sup>1</sup>

*Yo lobhagūṇe anugutto, so vacasā<sup>2</sup> paribhāsati anas*  
*assaddho anariyo avulaṇṇu<sup>3</sup> macchari pesanīyam anugutto.*

*Mukhadugga vibhūta<sup>4</sup> anariya<sup>5</sup>*  
*bhūnahu pāpaka dukkatakārī*  
*purisanta kali avajātakaputta<sup>6</sup>*  
*mā bahu bhāṇ' idha nerayiko 'zi.*  
*Rajam ākirase ahitāṇi*  
*sante garahasi kibbisakārī*  
*bahūni<sup>7</sup> duccaritāni cariteā*  
*gacchasi<sup>8</sup> papataṇ<sup>9</sup> cirarattan<sup>10</sup> ti.*

Idam samkilesabhāgiyam suttam.

3. Tattha katamam vāsanābhāgiyam suttam?

*Manopubbāṅgamā dhammā manoseṭṭhā manomaya*  
*manasā ce pasannena bhāsati vā karoti vā*  
*tato naṃ sulham anveti chāyā vā anupāyini ti* (Dhp. v. 2).

Idam vāsanābhāgiyam suttam.

*Mahānāmo Sakko Bhagavantam etad avoca:—*

*Idam bhante Kapilavatthu<sup>11</sup> iddhan'eva phitaṇ ca*  
*bahujanam ācinnamanussam sambādhabhūham<sup>12</sup>. So kho*  
*aham bhante Bhagavantam vā<sup>13</sup> pagirupāsītva manobhāva-*  
*niye vā bhikkhū sāyaṇhasamayam Kapilavatthum<sup>14</sup> pari-*  
*santo bhantena<sup>15</sup> pi<sup>16</sup> hatthinā samāgacchāmi, bhantena*  
*pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,*  
*bhantena pi sakatena samāgacchāmi, bhantena pi purisena*  
*samāgacchāmi. Tassa mayham bhante tasmiṃ samaye*  
*mussat'eva Bhagavantam ārabha sati, mussati dhammam*  
*ārabha sati, mussati saṃgham ārabha sati. Tassa may-*  
*ham bhante evam hoti: Imamhi cāham<sup>17</sup> sāyaṇhasamaye<sup>18</sup>*  
*kālam kareyyam<sup>19</sup>, kū mam' assa gati lo abhisamparāyo ti?*

<sup>1</sup> B. adds ca. <sup>2</sup> anava<sup>2</sup> B. <sup>3</sup> tam, B. <sup>4</sup> yam, S.

<sup>5</sup> vutta, S. <sup>6</sup> B. adds ca. S. 'dha. <sup>7</sup> B. B. add kho.

<sup>8</sup> pāpakam, S. <sup>9</sup> cira<sup>9</sup>, S. <sup>10</sup> vatthum, B. S.

<sup>11</sup> sambādhabhūham, B. <sup>12</sup> vatthu, B. <sup>13</sup> nāpi, S.

<sup>14</sup> cāyam, S. <sup>15</sup> samaye, S. <sup>16</sup> yya, B. S.



*Mā bhāyi Mahānāma mā bhāyi*\* *Mahānāma*, *apāpakaṃ*\* *te maraṇaṃ bhavissati apāpikā*<sup>1</sup> *kālaṃkiriyā*\*. *Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?*

*Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham* | *pe*<sup>2</sup> | *Satthā*\* *devamanussānaṃ*<sup>3</sup> *buddho Bhagavā ti. Dhamme* | *pe*<sup>4</sup> | *Samghe* | *pe*<sup>5</sup> | *ariyakantehi silehi samannāgato hoti akhaṇḍehi* | *pe*<sup>6</sup> | *samādhisamvattanikehi.*

*Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mulehi chinno katamena papateyyā ti?*  
*Yena bhante ninno yena poṇo yena pabbhāro ti.*

*Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālaṃkiriyā ti* (S. V. p. 371).

*Idaṃ vāsanābhāgiyaṃ suttaṃ.*

*Sukhakāmāni bhūtāni yo dandena na himsati  
attano sukham esāno pecca*\* *so labhate sukhaṃ ti*

(Ud. p. 12; Dh. v. 132).

*Idaṃ vā*<sup>7</sup>

*Gunnā*<sup>8</sup> *ce taramānānaṃ ujum gacchati puṇḍavo  
sabbā tā ujum gacchanti nette ujum gate sati.*

*Evam eva manussesu yo hoti setthasummato  
so ce*<sup>9</sup> *vā*<sup>10</sup> *dhammaṃ carati pageva itarā pajā,  
sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti*  
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

*Idaṃ vā*<sup>11</sup>

*Bhagavā Sāvatthiyaṃ viharatī Jetavane Anāthapiṇḍikassa  
ārāme. Tena kho pana samayena sambhūṭā bhikkhū Bhaga-*

\* B, adds *idaṃ*.

\* *apāpikaṃ*, B. S.

<sup>1</sup> *kam*, B.

<sup>2</sup> *yam*, B.

<sup>3</sup> *pa*, B.

<sup>4</sup> *om*, B.

<sup>5</sup> *pa*, B. B.; *om*, S.

<sup>6</sup> *pacca*, B. B.

<sup>7</sup> B, S. in full.

<sup>8</sup> *gunṇā*, S.

<sup>9</sup> B. has *ce*.

vato cīvarakammam karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikam pakkamissati ti. Tena kho pana samayena Isidatta-Purāṇa thapatayo<sup>1</sup> Sakete paṭivasanti kenaci-d-eva karanigena. Assosam kho Isidatta-Purāṇa thapatayo 'sambhulā kira bhikkhū Bhagavato cīvarakammam karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikam pakkamissati' ti.

Atha kho Isidatta-Purāṇa thapatayo magge purisam thapesum: yadā tam ambho purisa paṇaseyyāsi Bhagavantam āgacchantam arahantam sammāsambuddham, atha ambhakaṃ āroceyyāsi ti. Dehatiham thito kho so<sup>2</sup> purisa addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇa thapatayo ten' upasāṅkami, upasāṅkamitvā Isidatta-Purāṇa<sup>3</sup> thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kalam mannaṭhā ti.

Atha kho Isidatta-Purāṇa thapatayo yena Bhagavā ten' upasāṅkamissa, upasāṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito anubandhimsu. Atha kho Bhagavā maggā<sup>4</sup> okkama<sup>5</sup> yen' anūtarasā rukkhamūlam ten' upasāṅkami, upasāṅkamitvā paṇṇatte āsine nisīdi. Isidatta-Purāṇa pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdissu. Ekamantam nisinnā<sup>6</sup> kho Isidatta-Purāṇa thapatayo Bhagavantam etad avocum: —

Yudā mayam bhante Bhagavantam suṇoma 'Sāvatthiya<sup>7</sup> Kosalesu cārikam pakkamissati' ti, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā bhavissati' ti. Yadā mayam bhante Bhagavantam suṇoma 'Sāvatthiya<sup>8</sup> Kosalesu cārikam pakkanto' ti<sup>9</sup>, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kasīsu Magadhīsu cārikam pakkamissati' ti, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā

<sup>1</sup> dha<sup>a</sup>, B, throughout.

<sup>2</sup> om. B.

<sup>3</sup> Purāṇa, B.

<sup>4</sup> magge okkama, S.

<sup>5</sup> nisinnā, all MSS.

<sup>6</sup> yam, B.

<sup>7</sup> all MSS, add pana.

<sup>8</sup> om. S.

<sup>9</sup> om. B.

*bhavissati* ti. *Yadā*<sup>1</sup> *mayam bhante Bhagavantam suṇoma 'Kāsisa' Magadhesu cārikam pakkanto* ti, *anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dāre no Bhagavā' ti. Yadā* *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikam pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>2</sup> *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikam pakkanto* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā' ti. Yadā* *mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattthiyam' cārikam*<sup>3</sup> *pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>4</sup> *mayam bhante Bhagavantam suṇoma 'Sāvattthiyam' viharati Jetavane Anāthapiṇḍikassa ārāme* ti, *anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā' ti.*

*Tasmā* ti *ha thapatayo sambādho ghurāreṇso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo oppamādaya* ti.

*Atthi* *kho no bhanto*<sup>5</sup> *etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā* ti.

*Katamo* *pana vo thapatayo etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā* ti?

*Idha* *mayam bhante yudā rājā Pāsenadi*<sup>6</sup> *Kosalo uyyānabhūmim gantukāmo hoti, ye te raṇṇo Pāsenadissa*<sup>7</sup> *Kosalassa nūgā opavayhā*<sup>8</sup> *te kappetvā yā tā raṇṇo Pāsenadissa*<sup>9</sup> *Kosalassa paṇḍapatiyo piyā manāpā tāsam*<sup>10</sup> *ekam purato ekam pacchato nisidāpema. Tāsam* *kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā* *pi nama gandhaka-  
raṇḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājā-  
raheṇa gandheṇa vibhūsitānam. Tāsam* *kho pana bhante bhaginīnam evarūpo kāyasamphusso*<sup>11</sup> *hoti, seyyathā* *pi*

<sup>1</sup> B. S. *add* *pana.*<sup>2</sup> *after* Ma°, B.,<sup>3</sup> B, *adds* *pana.*<sup>4</sup> Sāvattthi, B., S.<sup>5</sup> *om.* S.<sup>6</sup> *all* MSS. *add* *pana.*<sup>7</sup> Kosallesu Sā°, B.,<sup>8</sup> S. *inserts* *tasmim samaye, B. tasmī ca pamaye.*<sup>9</sup> Pāsenadi, B.,<sup>10</sup> opaguyhā, B., S.<sup>11</sup> tā, B.,<sup>12</sup> kāyassa samph°, B., S.

nāma tulapicuno vā kappāsapicuno vā, yathā taṃ rājakaṇḍā-  
nam sukhedhitānaṃ. Tasmīṃ kho pana bhante samaye  
nāgo pi rakkhitaḥho hoti, tā pi bhaginīyo rakkhitaḥha honti,  
attā pi rakkhitaḥho<sup>1</sup> hoti. Na<sup>2</sup> kho pana mayaṃ bhante  
abhiñānāna tassa bhaginīsu papakāṃ cittaṃ uppādentā<sup>3</sup>.  
Ayaṃ kho no bhante etamhā sambādha aṃso sambādho  
sambādhataro c'eva<sup>4</sup> sambādhasaṃkhatataro ca ti.

Tasmā ti ha thapatayo sambādho gharāvāso rājāpatho,  
abbhokāso pabbajjū alaṃ ca pana so thapatayo appamādaṃ.  
Cutūhi kho thapatayo dhammeḥi samunnāgato ariyasāvako  
sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.  
Katameḥi cutūhi?

Idha thapatayo sutarā ariyasāvako buddhe aveccappasā-  
dena<sup>5</sup> samunnāgato hoti: iti pi so Bhagavā araham<sup>6</sup> | pe<sup>7</sup> |  
Satthā<sup>8</sup> devamanussānaṃ<sup>9</sup> buddho Bhagavā ti. Dhamme...<sup>10</sup>  
Saṃghe...<sup>11</sup> vigatamalamaccherena cetasa agāraṃ<sup>12</sup> ajjhā-  
vasati, muttacāgo payatapaṇi vossaggarato yācagayo dāna-  
saṃvibhāgarato<sup>13</sup>.

Imeḥi kho thapatayo cutūhi dhammeḥi samunnāgato ariya-  
sāvako sotāpanno hoti avinipātadhammo niyato sambodhi-  
parāyano. Tumhe kho thapatayo buddhe aveccappasādena  
samunnāgata: iti pi so Bhagavā araham<sup>14</sup> | pe<sup>15</sup> | Satthā<sup>16</sup>  
devamanussānaṃ<sup>17</sup> buddho Bhagavā ti. Dhamme...<sup>18</sup>  
Saṃghe...<sup>19</sup> Yāṃ kho pana kiñci kule deyyadhammaṃ,  
sabbam taṃ appatixibhattam silavanteḥi kalyāṇadhammeḥi.  
Taṃ kiṃ maññatha thapatayo, kati riya te Kosalesu ma-  
nussa ye tumhakaṃ samasamā, yad idam danasaṃvibhā-  
geḥi ti?

Lābhā no bhante suladdham no bhante, yesaṃ no Bha-  
gavā eam jānāti ti (S. V, p. 348 sqq.).

Idam vā<sup>20</sup>

<sup>1</sup> tabba. S.      <sup>2</sup> no, B.      <sup>3</sup> to, B. S.

<sup>4</sup> B. add sambādho.      <sup>5</sup> avacca<sup>o</sup>, B.

<sup>6</sup> om. B. S.      <sup>7</sup> pa, B.      <sup>8</sup> om. B.      <sup>9</sup> ca, B.

<sup>10</sup> ca | pe | B.      <sup>11</sup> agāraṃ, B.

<sup>12</sup> B. Com. add appatixibhattam.      <sup>13</sup> om. B. S.

<sup>14</sup> pa, B. B.      <sup>15</sup> pa, B.      <sup>16</sup> B. S. in full



*Ekamupphan<sup>1</sup> pūjitrāna<sup>2</sup> saḥassakappakoṭiyo<sup>3</sup>  
 deṇe c'eva manusse ca sesena parinibbuto ti<sup>4</sup>.*

*Idam vā<sup>5</sup>*

*Assatthe<sup>6</sup> haritobbhāse samvirāḥhamhi pādape  
 ekam buddhagataṃ saṇṇaṃ alabhiṃ<sup>7</sup> 'ham patissato<sup>8</sup>.  
 Aja tiṃsaṃ tato kappā nabhiḥjanāmi duggatiṃ<sup>9</sup>  
 tisso vijjā sacchikatā tassā<sup>10</sup> saṇṇaya vāsana<sup>11</sup> ti.*

*Idam vā<sup>12</sup>*

*Piṇḍaya Kosalaṃ puraṃ pāvasi<sup>13</sup> aggapuggalo  
 amukampako purebhaddaṃ tanhānighātano<sup>14</sup> muni.  
 Purisassa vaṭṭasako [hatthe]<sup>15</sup> sabbapupphhehi 'lamkato,  
 so addasāsi<sup>16</sup> sambuddhaṃ bhikkhusaṃghaparakkhatam<sup>17</sup>  
 Pavisantaṃ vājamagge<sup>18</sup> devamanussapūjitaṃ<sup>19</sup>  
 hattho<sup>20</sup> cittaṃ pasūdetvā sambuddhaṃ upasaṅkami.  
 So [taṃ] vaṭṭasakaṃ surabhiṃ<sup>21</sup> vanjavantaṃ manora-  
 maṃ<sup>22</sup>.*

*sambuddhassa<sup>23</sup> upanamesi<sup>24</sup> paṇṇo ehi pāṇhi<sup>25</sup>.  
 Tato aggisikhā vaṇṇa buddhassa tapamanantara  
 saḥassaraṃsi vijjur va<sup>26</sup> okka nikkhami ānanda.  
 Pudakkhinam karitvāna sise ādiccabandhuno  
 tikkhattam parivattetvā<sup>27</sup> muddhaṃ<sup>28</sup> antaradhāyatha<sup>29</sup>.  
 Idam disvā<sup>30</sup> acchariyaṃ abbhutaṃ lomahaṃsaṇaṃ  
 ekaṃsaṃ cīvaraṃ katvā Ānando etaḍ abravi<sup>31</sup>: —  
 Ko hetu sīlakammāya<sup>32</sup>, byākarohi mahāmune,  
 dhammā loka bhavissati, kaṅkhā<sup>33</sup> vitara<sup>34</sup> no<sup>35</sup> mune.  
 Yassu<sup>36</sup> taṃ<sup>37</sup> sabbadhammesu sadā nāṇaṃ pavattati.*

- <sup>1</sup> "pphaṇ ca jity", B. S.      <sup>2</sup> saḥassam kappā°, S.  
<sup>3</sup> om. B. S.      <sup>4</sup> vāsana, B.; vāsanaḥbhāgiyam, S.  
<sup>5</sup> assatte, B.      <sup>6</sup> "bhi, B., Com.; "bhi, S.      <sup>7</sup> patiyo, B.  
<sup>8</sup> "ti, B. B.      <sup>9</sup> tassa, B.; S.      <sup>10</sup> B., adds vā.  
<sup>11</sup> vāsana, B., S.      <sup>12</sup> pavisati, B., S.      <sup>13</sup> "tako, S. Com.  
<sup>14</sup> hattho, S.      <sup>15</sup> addasāsi, S.; B., adds nam.  
<sup>16</sup> pure°, B.      <sup>17</sup> "maggena, all MSS.      <sup>18</sup> "mānusa°, B.  
<sup>19</sup> hatthā, S.; hattho, B.      <sup>20</sup> surati, S.      <sup>21</sup> "rammaṃ, B.  
<sup>22</sup> sambuddhassa paṇā°, B.      <sup>23</sup> pāṇibhi, B.  
<sup>24</sup> iva, all MSS.      <sup>25</sup> "vattetvā, B.; "vaddetvā, S.  
<sup>26</sup> muddhi°, B.; buddhantara°, S.      <sup>27</sup> "vāna, B., S.; disvā, B.  
<sup>28</sup> abruvi, S.      <sup>29</sup> "kammassa, B.  
<sup>30</sup> kaṅkhavitarāno, B.; also S. has vitarāno; "kham vi", Com.  
<sup>31</sup> yass' etaṃ, S.

kaṇḍhavesanatilāṃ<sup>1</sup> therāṃ Anandaṃ etad abhavi: —

Yo so Ananda puriso magā cittaṃ pasādayi

caturāsiti kappāni duggatīṃ<sup>2</sup> na gmiṃsati.

Devesu devasobhaggāṃ dibbāṃ rajjāṃ pasāsiya

manujesu manujinda vājā ratthie bhariṃsati.

So carimaṃ<sup>3</sup> pubbijitā sacchikatvāna<sup>4</sup> dhammatāṃ<sup>5</sup>

paccakabuddho dhuturāyo Vapaṃsako [nāma] bhariṃsati.

N'atthi citta pasannaṃhi appakā nāma dalikkhiṇā

Tathāgate eā sambuddhe oṭṭha vā tasso sūvake.

Evāṃ acintiyā buddhā buddhadhammā acintiyā

acintiyē<sup>6</sup> pasannānaṃ pāko<sup>7</sup> hoti acintiyō ti.

Idaṃ vā<sup>8</sup>

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evāṃ cetusā ceto  
poricca buddhacakkhunā evāṃ pajānāmi, yathā lho ayaṃ  
puggalo iriyati yaṃ eā paṭipadaṃ paṭipanno yaṃ eā maggaṃ  
samāruḥho, imasmīṃ cāyaṃ samaye kālaṃ kareyya yathā-  
bhaṭaṃ nikkhitto evāṃ sugge. Tvaṃ kissa hetu? Cittaṃ  
hi<sup>9</sup> 'esu<sup>10</sup> bhikkhave pasāditāṃ, cittappasādahetu eā pana  
evāṃ idh' ekacco kāyassa bhedaṃ parāmmaraṇā sugatīṃ<sup>11</sup>  
saggaṃ lokāṃ upapajjeyya ti.

Etam atthaṃ Bhagavā uvoca. Tatth' etaṃ<sup>12</sup> iti<sup>13</sup> evuccati:

Pasannacittaṃ natvāna ekaccaṃ idhā puggalaṃ

etam atthaṃ vipākāni Satthā bhikkhūna<sup>14</sup> santike:

Imasmīṃ<sup>15</sup> cāyaṃ<sup>16</sup> samaye kālaṃ kiriyātha<sup>17</sup> puggalo

saggasmīṃ<sup>18</sup> upapajjeyya cittaṃ hi<sup>19</sup> 'esa<sup>20</sup> pasāditāṃ.

Cittappasādahetū hi satta gacchanti sugatīṃ

yathābhaṭaṃ nikkhipeyya evāṃ evaṃ<sup>21</sup> tathāvidho

kāyassa bhedaṃ sappannaṃ saggaṃ so upapajjati ti.

Ayaṃ pā attho vutto Bhagavatā, iti me sutaṃ ti (Cf.

It. p. 13 sq.).

Idaṃ vā<sup>22</sup>

<sup>1</sup> kaṇḍhā, S.; kaṇḍhī, B.      <sup>2</sup> ti, B.

<sup>3</sup> carī, all MSS. against the metre.

<sup>4</sup> katvā, B. B., Com.; B. adds ca.      <sup>5</sup> dhammā, B. Com.

<sup>6</sup> vesu, B., S.      <sup>7</sup> vipāko, B., S.      <sup>8</sup> B., S. in full.

<sup>9</sup> c'assa, B.      <sup>10</sup> atth' etaṃ, S.      <sup>11</sup> om. B., S.

<sup>12</sup> nam, B., S.      <sup>13</sup> imasmim vāyo, B.      <sup>14</sup> ka, B.

<sup>15</sup> saggamhi, B.      <sup>16</sup> taññissa B.      <sup>17</sup> etaṃ, S.

*Surānachadanāṃ nāvaṃ nāri āruḡha tiṭṭhasi<sup>1</sup>*  
*ogāhase pokkharāṇi<sup>2</sup> padmaṃ<sup>3</sup> chindasi paṇiṇā (V.V. p. 4).*  
*Kena te tādiso vāṃ ānubhūvo jūti ca te*  
*uppijanti ca<sup>4</sup> te bhogā ye keci manas'icchitā*  
*pucchitā<sup>5</sup> devate saṃsa, kisso kammass' idam phalaṃ? —*  
*Sā devatā attamaṇa devurūjena pucchitū*  
*paṇhaṃ puṭṭhā<sup>6</sup> vipakāsi<sup>7</sup> Sakkaṃ itī me sutam<sup>8</sup>;*  
*Addhānapaṭipannāhaṃ<sup>9</sup> disvā thūpaṃ manoramaṃ<sup>10</sup>*  
*tathā cittaṃ pasādesi<sup>11</sup> Kassapaṃsa yasassino*  
*padmapupphesi<sup>12</sup> jñeṇi<sup>13</sup> pasannaṃ zehi paṇhi<sup>14</sup>.*  
*Tass' eva kammussa phalaṃ vipako*  
*etādisaṃ<sup>15</sup> katapunnā tabhanti<sup>16</sup> ti.*

Idam vā<sup>17</sup>

*Dānakathū silakathā saggaṃkathā punṇakathā punṇavipā-*  
*kakathā ti<sup>18</sup>.*

Idam vā<sup>19</sup>

*Api cāpi paṃsuthūpesu uddisakateṣu<sup>20</sup> dasabaladharāṇaṃ*  
*tattha pi kāraṃ katvā suggeṣu narā pamodenti<sup>21</sup> ti<sup>22</sup>.*

Idam vā<sup>23</sup>

*Devaputtasaviravāṇā sabbe subhagasaṇṭhiti<sup>24</sup>*  
*udakena paṃsum<sup>25</sup> temetvā thūpaṃ vaddheta<sup>26</sup> Kassapaṃ.*  
*Ayaṃ sugatto<sup>27</sup> sugatassa thūpo*  
*mahesino dasabaludhammucārino<sup>28</sup>*  
*yasmim<sup>29</sup> ime devamanujā pasannaṃ*  
*kāraṃ karonto<sup>30</sup> jarāmarāṇā pamuccare ti<sup>31</sup>.*

Idam vā<sup>32</sup>

*Uḷāraṃ vata<sup>33</sup> tam<sup>34</sup> āsi yāhaṃ thūpaṃ<sup>35</sup> mahesino*

<sup>1</sup> \*ti, B. S.      <sup>2</sup> \*u, all MSS.      <sup>3</sup> padumaṃ, B. S.

<sup>4</sup> om. S.      <sup>5</sup> pucchā, S.      <sup>6</sup> byā<sup>o</sup>, B.

<sup>7</sup> suttaṃ, B.      <sup>8</sup> addhāhaṃ paṭi<sup>o</sup>, S.

<sup>9</sup> \*rammaṃ, B.      <sup>10</sup> \*ti, B., S.

<sup>11</sup> padmu<sup>o</sup>, B.; paduma<sup>o</sup>, S.; padumma<sup>o</sup>, B.

<sup>12</sup> \*sim, B.      <sup>13</sup> \*bhī, B.; om. B.      <sup>14</sup> \*sā, S.

<sup>15</sup> \*ti (without ti), S.      <sup>16</sup> B., S. in full.

<sup>17</sup> vāsana, B., S.      <sup>18</sup> udissa<sup>o</sup>, B.      <sup>19</sup> mod<sup>o</sup>, B.

<sup>20</sup> vo vāsanābhāgi, S.      <sup>21</sup> \*bhava<sup>o</sup>, S.      <sup>22</sup> \*su, B.

<sup>23</sup> vaddhedhi, S.      <sup>24</sup> sugate, B.      <sup>25</sup> \*dhārino, B.

<sup>26</sup> tasmim, B.      <sup>27</sup> \*tā, S.      <sup>28</sup> vantaṃ, S.

<sup>29</sup> rūpaṃ, B.

*uppalāni ca cattāri mālaṇi ca abhiropayā.  
 Ayya timsa<sup>1</sup> tato kappā nābhijānāmi duggatā<sup>2</sup>  
 vinipātā<sup>3</sup> na gacchāmi thūpaṃ pūjetvā Sotthanto ti<sup>4</sup>.  
 Idam vā<sup>5</sup>*

*Battimsa lokkhaṇadharassa<sup>6</sup> vijitarijayassa lokanāthassa  
 sataśaṇṇassa<sup>7</sup> kappe mudito thūpaṃ apājesi<sup>8</sup>. Yaṃ mayā  
 pasutaṃ<sup>9</sup> puṇṇaṃ tena ca puṇṇena devasolbhaggaṃ rajjāni  
 ca<sup>10</sup> kārītāni anāgataṇi vinipātā<sup>11</sup>. Yaṃ cakkhu<sup>12</sup> adanto-  
 damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbaṃ  
 luddhaṃ, vimuttacitt<sup>13</sup> amhi vidhūtaṇaṇi ti.*

*Idam vā<sup>14</sup>*

*Sāmāyapattodanamattam eva hi<sup>15</sup>  
 paccekabuddhāsmi<sup>16</sup> atāsi lokkhiṇaṃ  
 vimuttacitto akhilo anāsaro  
 arāṇavihārini<sup>17</sup> asāṇgamānase.  
 Tasmī<sup>18</sup> ca okappoyi<sup>19</sup> dhammaṃ uttamaṃ  
 tasmī<sup>20</sup> ca dhammaṃ paṇidhesi<sup>21</sup> mānasaṃ;  
 evaṃ vihārihi<sup>22</sup> na saṃgamo siyā  
 bhavo kudāsu<sup>23</sup> pi ca mā apakkharā.  
 Tass<sup>24</sup> eva kammaṃ vipākato ahaṃ  
 saṇṇakhattum Kurusūpapajjathā  
 diḥḥayakesu amamesu paṇisu<sup>25</sup>  
 vīseṇagāmiṇi<sup>26</sup> ahīnagāmiṇi<sup>27</sup>.  
 Tass<sup>28</sup> eva kammaṃ vipākato ahaṃ  
 saṇṇakhattum tīdasopapajjathā  
 vicitrāmūlābharaṇānulepiṇi  
 viśiḥḥakāyūpagato yasassiso.  
 Tass<sup>29</sup> eva kammaṃ vipākato ahaṃ  
 vimuttacitto akhilo anāsaro  
 imehi me antimaḍḍhadhārini<sup>30</sup>*

<sup>1</sup> timsam, S.; tisan, B.      <sup>2</sup> ti, B.  
<sup>3</sup> om. S.      <sup>4</sup> vāsana, S.      <sup>5</sup> battisa<sup>6</sup>, B.; battisa<sup>6</sup>, B.  
<sup>6</sup> saṇṇassaṃ, B.      <sup>7</sup> pūjesi, S.      <sup>8</sup> ta, B.  
<sup>9</sup> om. B.      <sup>10</sup> cakkhu, B. B.      <sup>11</sup> ti, B.  
<sup>12</sup> buddhamhi, B.      <sup>13</sup> ramhi, S.      <sup>14</sup> tasmī, B. B.  
<sup>15</sup> hi, S.      <sup>16</sup> paṇadhemī, S.      <sup>17</sup> rihī, B.  
<sup>18</sup> kudāsu, B.; Com. omits pi.      <sup>19</sup> piṇu, S. Com.  
<sup>20</sup> miṇi, B. B.      <sup>21</sup> piṇu, Com.      <sup>22</sup> dhāri, S.



samāgamo<sup>1</sup> āsi hitāhitāsīhi<sup>2</sup>.  
*Paccakkhami khvimaṃ avaca Tathāgato [jīno]*  
*samijjhate silavato<sup>3</sup> yad icchati*  
*yathā yathā me manasā<sup>4</sup> vicintitaṃ*  
*tathā samiddhaṃ, ayaṃ antimo bhavo ti<sup>5</sup>.*

Idaṃ vā<sup>6</sup>

*Ekaṭimsunhi kappamhi jīno aneja*  
*anantadassi bhagavā Sikkhi ti*  
*tassāpi rājā bhātā<sup>7</sup> Sikkhandi<sup>8</sup>*  
*buddhe ca dhamme ca abhipasanno.*  
*Purinibbute lolavināyukamhi<sup>9</sup>*  
*thūpaṃ s'akāsi vipulaṃ mahantaṃ*  
*samantato gāvutikaṃ<sup>10</sup> mahesino*  
*devātidevassa naruttamassa.*  
*Tasmaṃ manusso balim ābhihāri<sup>11</sup>*  
*paggayha jātisu manasā pahatt'ho*  
*vātena pupphaṃ patitassa ekaṃ*  
*tāhaṃ gahetvāna<sup>12</sup> tass' ev' adasi<sup>13</sup>.*  
*So maṃ avocābhipasannacitto<sup>14</sup>:*  
*tuyhaṃ<sup>15</sup> eva<sup>16</sup> ekaṃ<sup>17</sup> pupphaṃ dadāmi<sup>18</sup>*  
*tāhaṃ gahetvā abhiropayesi<sup>19</sup>*  
*punappunaṃ buddhaṃ anussaranto.*

*Ajja tiṃsaṃ<sup>20</sup> tato kappā<sup>21</sup> nābhijānāmi duggatiṃ<sup>22</sup>*  
*vinipātā ca na jacchāmi, thūpapūjāy<sup>23</sup> idaṃ phalaṃ ti.*  
 Idaṃ vā<sup>6</sup>

*Kapilaṃ nāma nagaraṃ suvilhattaṃ mahāpathaṃ*  
*ākāṣṇaṃ iddhaṃ phūtaṃ<sup>24</sup> ca Brahma-dattassa rājino.*  
*Kummāsaṃ<sup>25</sup> vikkiṇiṃ<sup>26</sup> tatha Paścālānaṃ puruttame*

<sup>1</sup> °gate, S.

<sup>2</sup> °bhi, B<sub>1</sub>.

<sup>3</sup> silato, B<sub>1</sub>.

<sup>4</sup> mā°, S.

<sup>5</sup> om. S.

<sup>6</sup> vāsana, S.

<sup>7</sup> bhāhā, B<sub>1</sub>.

<sup>8</sup> Sikkhi ti, B<sub>1</sub>; Sikkhi ti, B.

<sup>9</sup> °kam pi, B<sub>1</sub>.

<sup>10</sup> °takam, S.

<sup>11</sup> °ri, S.; °hari, Com.

<sup>12</sup> °tvā, B<sub>1</sub>.

<sup>13</sup> °sim, B.

<sup>14</sup> avocāti°, B<sub>1</sub>. S.

<sup>15</sup> tuyh' eva, B<sub>1</sub>. S.

<sup>16</sup> ekaṃ, S.

<sup>17</sup> dadāsi, B<sub>1</sub>; adāsi, S.

<sup>18</sup> °sim, B<sub>1</sub>.

<sup>19</sup> tiṃsa, B<sub>1</sub>; tisan, B<sub>1</sub>.

<sup>20</sup> kappe, B<sub>1</sub>.

<sup>21</sup> °ti, B<sub>1</sub>; om. B.

<sup>22</sup> °pūjā, S.

<sup>23</sup> pītaṃ, S.

<sup>24</sup> kummāsaṃ, B. B<sub>1</sub>.

<sup>25</sup> vikkiṇi, B<sub>1</sub>; vikini, S.

so 'ham addassi<sup>1</sup> sambuddham uparittam yasasam.  
 Hattho cittaṃ pasādetvā nimantezi nuruttamam  
 Arittam dhuvaḥattena yaṃ me gehasmiṃ<sup>2</sup> vijjatha.  
 Tato ca kuttiko<sup>3</sup> puṇṇo puṇṇamāzi upatthitā  
 navam dussaggaṃ gayha Arittassopanāmayi<sup>4</sup>.  
 Pisannacittam natvāna paṭiganhi nuruttamo  
 anukampako<sup>5</sup> kāraṇiko laṇhānighātano<sup>6</sup> muni.  
 Taḥam kammam karitvāna kalyāṇam buddhavannitāṃ  
 deve c' eva manusse ca sandhāvitvā<sup>7</sup> tato cuto  
 Bārānasiyaṃ nagare seṭṭhissa ekaputtako  
 oḍḍho kulasmim uppajji<sup>8</sup> pānehi ca piyataro.  
 Tato ca viṇṇutaṃ patto deraputtana cōlito  
 pāsādā oruḥitvāna sambuddham upasaṅkami<sup>9</sup>.  
 So me dhammam adesayi amukampāya Gotamo  
 dukkham dukkhasamuppādaṃ dukkhasa ca atikkamaṃ<sup>10</sup>  
 Ariyaṃ tthaṅgikaṃ<sup>11</sup> maggaṃ dukkhōpasamogāmināṃ  
 cattāri ariyasaccāni munidhammam adesayi.  
 Tussāham vacanaṃ sutvā viharim<sup>12</sup> sāsaṇe rato  
 samathaṃ paṭivijjhāmaṃ rattindivam<sup>13</sup> atandito<sup>14</sup>  
 Ajjhattaṃ ca bahiddhā ca ye me vijjissu āsavā  
 sabbe āsavaṃ samacchinnā na ca uppajjare<sup>15</sup> pana.  
 Puriyantakatam dukkham carimo yaṃ samussayo  
 jātimarāṇasamsāro n'atthi dāni paṇabbhavo ti.  
 Idam vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Udāham adho<sup>16</sup> sabbadhi vippamutto<sup>17</sup>  
 ayam<sup>18</sup> ahasm<sup>19</sup> ti anānupassi  
 evaṃ vimutto udātari<sup>20</sup> oghaṃ  
 atinṇapubbaṃ apunabbhavāyī ti (Cf. p. 63).

Idam nibbedhabhāgiyaṃ suttaṃ.

<sup>1</sup> addasim, B.; addasāsi, B. <sup>2</sup> smi, B. B.

<sup>3</sup> ka, B. S. <sup>4</sup> yim, B. <sup>5</sup> pam, S.

<sup>6</sup> nigghātano, B., S. <sup>7</sup> vetvā, S.

<sup>8</sup> upapajji, S. <sup>9</sup> mim, S. <sup>10</sup> kkamanam, B.

<sup>11</sup> ariyaṃ ca attha<sup>11</sup>, B.; ariyaṃ ca attha<sup>11</sup>, S.

<sup>12</sup> ri, B.; vihasi, S. <sup>13</sup> rattidi<sup>13</sup>, B.

<sup>14</sup> ahanṭito, B. <sup>15</sup> upa<sup>15</sup>, B. B.

<sup>16</sup> vimutto, B. <sup>17</sup> ayahasm<sup>17</sup>, S.

<sup>18</sup> tari, B.; ndadati, B.

<sup>19</sup> B, adis ca.

*Sīlavato* *Ānanda* na *cetanā* *karaniyā* 'kinti me *avippaṭṭisāro jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *sīlavato avippaṭṭisāro jāyeyya*.

*Avippaṭṭisārino*<sup>1</sup> *Ānanda* na *cetanā* *karaniyā* 'kinti me *pāmojjaṃ*<sup>2</sup> *jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *avippaṭṭisārino pāmojjaṃ*<sup>3</sup> *jāyeyya*.

*Pamuditena* *Ānanda* na *cetanā* *karaniyā* 'kinti me *pīti jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *pamuditassa pīti jāyeyya*.

*Pitimanassa* *Ānanda* na *cetanā* *karaniyā* 'kinti me *kāyo passambheyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *pitimanassa kāyo passambheyya*.

*Passaddhakāyassa* *Ānanda* na *cetanā* *karaniyā* 'kintāhaṃ<sup>4</sup> *sukhaṃ* *vediyeyyan*' ti. *Dhammatā* esā *Ānanda*, yaṃ *passaddhakāyo sukhaṃ* *vediyeyya*.

*Sukhino* *Ānanda* na *cetanā* *karaniyā* 'kinti me *samādhi jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *sukhino samādhi jāyeyya*.

*Samūhitassa* *Ānanda* na *cetanā* *karaniyā* 'kintāhaṃ<sup>5</sup> *yathābhūtaṃ* *pañāneyyan*' ti. *Dhammatā* esā *Ānanda*, yaṃ *saṃhāto yathābhūtaṃ* *pañāneyya*.

*Yathābhūtaṃ* *pañānatā* *Ānanda* na *cetanā* *karaniyā* 'kinti me *nibbidā jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *yathābhūtaṃ* *pañānanto nibbideyyā*<sup>6</sup>.

*Nibbindantena* *Ānanda* na *cetanā* *karaniyā* 'kinti me *virāgo jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *nibbindanto virajjeyya*.

*Virajjantena* *Ānanda* na *cetanā* *karaniyā* 'kinti me *vimutti jāyeyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *virajjanto vimutteyya*.

*Vimuttena* *Ānanda* na *cetanā* *karaniyā* 'kinti me *vimutti-ñāṇadassanaṃ* *uppaṭṭheyyā*' ti. *Dhammatā* esā *Ānanda*, yaṃ *vimuttassa vimuttiñāṇadassanaṃ* *uppaṭṭheyyā*<sup>7</sup> ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni<sup>8</sup>?

<sup>1</sup> 'nā, B.      <sup>2</sup> pāmajjaṃ, B.

<sup>3</sup> kintāyaṃ B.; kinti 'haṃ, S.      <sup>4</sup> kintāyaṃ, B.

<sup>5</sup> nibbideyya, B.      <sup>6</sup> upajj°, B.; upapa°, B.

<sup>7</sup> B., S. in full.

*Yadā havo pātubhavanti dhammā  
atāpino jhāyato brāhmaṇassa  
ath' assa kaṇḍhā vopayanti sabbā  
yato pajānāti sahetvethumman ti* (Vin. I, p. 2;  
Ud. p. 1).

Idam ni<sup>o</sup> :

*Yadā hacc pātubhavanti dhammā  
atāpino jhāyato brāhmaṇassa  
ath' assa kaṇḍhā vopayanti sabbā  
yato khayaṃ paccayānaṃ aveli ti* (Vin. I, p. 2;  
Ud. p. 2).

Idam ni<sup>o</sup> :

*Kiṃ nu kujjhasi mā kujjhi  
akkodho<sup>1</sup> Tissa te varuṇi  
kodhamānamakkhavinayattama<sup>2</sup> hi<sup>3</sup>  
Tissa brahmacariyaṃ vassati ti* (S. II, p. 282).

Idam ni<sup>o</sup> :

*Kadāhaṃ Nandaṃ paccēyyaṃ āraññaṃ<sup>4</sup> paṃsukūlikam  
aṇṇātuncheva yūpentam kamesu anapekkhinan ti* (S. II, p. 281).

Idam ni<sup>o</sup> :

*Kiṃ su jhītvā<sup>5</sup> sulhaṃ seti<sup>6</sup> kiṃ su jhītvā<sup>7</sup> na socati<sup>10</sup>  
kiss' assu<sup>11</sup> ekaḍhammasa eadhaṃ rocesi Gotamā ti? —  
Kodhaṃ jhītvā<sup>12</sup> sulhaṃ seti kodhaṃ jhītvā<sup>13</sup> na socati  
kodhassa visamūlassa mudhuraggassa<sup>14</sup> brāhmaṇa  
vadhāṃ ariyā paṇṇasanti tam<sup>15</sup> hi<sup>16</sup> jhītvā<sup>17</sup> na socati ti*  
(S. I, p. 161).

Idam ni<sup>o</sup> :

*Kiṃ<sup>18</sup> sū<sup>19</sup> hane uppatītaṃ<sup>20</sup> kuy<sup>21</sup> su jātaṃ vinodaye  
kīṇ<sup>22</sup> c'assu<sup>23</sup> pajahe dhiro kissābhisamayo sukho? —*

<sup>1</sup> S. in full.      <sup>2</sup> nibbe, S.  
<sup>3</sup> akodho, S.      <sup>4</sup> vinayanattama, S.; vinayanattam, B.  
<sup>5</sup> ti, B.      <sup>6</sup> ar, S.      <sup>7</sup> jhītvā, Com.; chitvā, B.; chetvā, B. S.  
<sup>8</sup> sehi, B.      <sup>9</sup> jhītvā, B.; chitvā, B.; chetvā, S.  
<sup>10</sup> socanti, B.      <sup>11</sup> kiṃ c'assa, B., S.  
<sup>12</sup> jhītvā, B.; chitvā, B.; chetvā, S.      <sup>13</sup> agaggassa, S.  
<sup>14</sup> samvi, S.      <sup>15</sup> ki, B. B.; su, all MSS.  
<sup>16</sup> uppat<sup>o</sup>, B. Com.; upat<sup>o</sup>, S.; upatt<sup>o</sup>, B.  
<sup>17</sup> ki, B.      <sup>18</sup> ki ca su, B.



*Kodham loane uppaṭṭitam<sup>1</sup> vāgam jātam vinodaye  
avijjam pajahē<sup>2</sup> dhiro saccābhisamayo sukho ti<sup>3</sup>.*

Idam nī<sup>4</sup>

- 3 *Sattiyā viya omattho dayhamāne<sup>5</sup> va<sup>6</sup> matthake  
kāmarāgapaṭhānāya sato bhikkhu paribbaje<sup>7</sup>. —  
Sattiyā viya omattho dayhamāne<sup>8</sup> va<sup>9</sup> matthake  
sakkāyaditthipathānāya sato bhikkhu paribbaje ti  
(S. I. p. 13; 53).*

Idam nī<sup>10</sup>

*Khayantā<sup>11</sup> nicayā sabbe patanantā samussaya<sup>12</sup>  
zabbesaṃ maraṇam āgamaṃ sabbesaṃ jīvitam<sup>13</sup> addhucam<sup>14</sup>.  
Etaṃ bhayaṃ<sup>15</sup> maraṇam pekkhamāno  
paṇṇāmi kayarātha<sup>16</sup> sukkhāvahāni<sup>17</sup>.  
Khayantā<sup>18</sup> nicayā sabbe patanantā samussaya<sup>19</sup>  
zabbesaṃ maraṇam āgamaṃ sabbesaṃ jīvitam<sup>20</sup> addhucam.  
Etaṃ bhayaṃ maraṇam pekkhamāno  
lokāmisam pajahē santi<sup>21</sup>-pekkho ti.*

Idam nī<sup>22</sup>

- 6 *Sukham sayanti munayo na te socenti<sup>23</sup> Māvidhu<sup>24</sup>  
yesaṃ jhānarataṃ cittaṃ, paṇṇavā susamāhito  
āraddhaviñño palitatto ogham tarati duttaraṃ<sup>25</sup>  
virato<sup>26</sup> kāmāsannūya zabbasaṃyojanātito<sup>27</sup>  
nandibhavaṃ parikkhiṇo<sup>28</sup> so gambhīre na sīdati ti. (Cf.  
S. I. p. 53).*

Idam nī<sup>29</sup>

*Sadditthāno arahataṃ dhammam nibbānapattiyā  
sussusaṃ labhate paṇṇaṃ appamatto vicakkhano.*

<sup>1</sup> uppaṭṭ°, B.; upat°, B.; S.

<sup>2</sup> apa°, B.

<sup>3</sup> om. B.

<sup>4</sup> nibbedha, S.

<sup>5</sup> māno, B.

<sup>6</sup> oje ti, B.

<sup>7</sup> sabbe khayantā, B., S. (nta).

<sup>8</sup> pam°, S.; sapamussapayā, B.

<sup>9</sup> ta dhuvaṃ, B.

<sup>10</sup> bhaya, B.

<sup>11</sup> kiriyātha, B.

<sup>12</sup> sukha°, B.

<sup>13</sup> sabbe kh°, B., S.

<sup>14</sup> pam°, B.

<sup>15</sup> santim, B.

<sup>16</sup> socenti, S.

<sup>17</sup> Madhiva, S.

<sup>18</sup> dukkaram, B., B.

<sup>19</sup> viratto, B., B.

<sup>20</sup> titi, B.; sabbe s°, S.

<sup>21</sup> nandibhava°, S.; nandirāga°, B.

*Paṭirūpakāri dhuravā utthātā vindate dhanam  
saccena kittum pappoti dadam mittani ganthati<sup>1</sup>  
asmā lokā paraṃ lokam evaṃ<sup>2</sup> pecca<sup>3</sup> na socati<sup>4</sup> ti (S. I. c  
p. 214sq.).*

Idam nī<sup>5</sup>

*Sabbaganthapahinassa vippamuttassa te<sup>6</sup> sato<sup>7</sup>  
samaṇassa na taṃ sādhu yad<sup>8</sup> aññam anusāsati.  
Yena kenaci vāṃṇena samvāso Sakka jāyati  
na taṃ aharati sappahño<sup>9</sup> manasā anukampitum.  
Manasā ce paṇṇena yad<sup>10</sup> aññam anusāsati  
na<sup>11</sup> tena hoti samyutto yānukampā<sup>12</sup> anuddaya<sup>13</sup> ti  
(S. I. p. 206).*

Idam mī<sup>14</sup>

*Rāgo ca doso ca kuto nidānā  
arati rati lomahaṃso kutojā  
kuto samutthāya<sup>15</sup> manovitalkā  
kumārakā dhaṅkam iv<sup>16</sup> ossajanti? —  
Rāgo ca doso ca ito nidānā<sup>17</sup>  
arati rati lomahaṃso itojā  
ito samutthāya manovitalkā  
kumārakā dhaṅkam iv<sup>18</sup> ossajanti.  
Snehujā<sup>19</sup> attasambhūtā<sup>20</sup>  
nigrodhasseva khandhajā  
puṭhū<sup>21</sup> visattā<sup>22</sup> kamesu  
māluvā va vitatā vane.  
Ye naṃ pajānanti ito<sup>23</sup> nidānaṃ  
te naṃ vinodenti suñhi yakkha  
te<sup>24</sup> duttaraṃ ogham imaṃ taranti  
atiṃṇapubbaṃ apuṇabbhavāyā<sup>25</sup> ti (S. I. p. 207sq.).*

Idam mī<sup>26</sup>

<sup>1</sup> gandh°, B. Com.; bandh°, B.

<sup>2</sup> sa ve, S.; evaṃ (—) sa ve, Com. <sup>3</sup> pacca, B.

<sup>4</sup> °ti (without ti), B. <sup>5</sup> nibbedha, S.

<sup>6</sup> desato, S. <sup>7</sup> yam, B. <sup>8</sup> samp°, B.; sapa°, S.

<sup>9</sup> after tena, B. <sup>10</sup> °pi, B.

<sup>11</sup> nibbe, B.; nibbedha, S. <sup>12</sup> °tthānaya, S.

<sup>13</sup> °nam, S. <sup>14</sup> senaha°, B. <sup>15</sup> attlia°, B. B.

<sup>16</sup> puṭhu, B. S. <sup>17</sup> visatthā, B. B.

<sup>18</sup> yato, S. <sup>19</sup> ta, B. S.

*Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.*

*Dukkaraṃ vū pi karonti (Kāmadā ti Bhagavā) sekha<sup>1</sup> sī-*  
*lasamāhitā<sup>2</sup> tthitattā<sup>3</sup>*

*anāgāriyupetassa<sup>4</sup> tūthi hoti sukhavahā ti.*

*Dullabham Bhagavā yad idam tūthi ti.*

*Dullabham vā pi labhanti (Kāmadā ti Bhagavā) cittavū-*  
*pasame ratā*

*yesaṃ<sup>5</sup> divā ca ratto ca bhāvanāya rato mano ti.*

*Dussamādaham<sup>6</sup> Bhagavā yad idam cittaṃ ti.*

*Dussamādaham<sup>7</sup> vā pi samādahanti<sup>8</sup> (Kāmadā ti Bhagavā)*  
*indriyūpasame ratā*

*te chetvā maraṇo jālaṃ ariyā gacchanti Kāmadā ti.*

*Duggaṃ Bhagavā visama maggo ti.*

*Duggaṃ visame vā pi ariyā gacchanti Kāmadā*

*anariyā visame magge papatanti avamsirā*

*ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).*

*Idam ni<sup>9</sup> :*

*Idaṃ hitaṃ Jetavanaṃ isisamghanisevitaṃ*

*avuttham<sup>10</sup> dhammarājena pitisaṅjananāṃ mama.*

*Kammaṃ vijjā ca dhammo<sup>11</sup> ca sīlaṃ jīvitaṃ uttamaṃ*

*etena maccā<sup>12</sup> vijjhanti na gottena dhanena vā.*

*Tasmā hi paṇḍito poso sampassaṃ attham attano*

*yoniso vicine dhammaṃ evaṃ tūthā visujjhati.*

*Sāriputto<sup>13</sup> vā paṇḍito sīlena<sup>14</sup> upasamena ca*

*yo pi pāraṅgato<sup>15</sup> bhikkhu etāva<sup>16</sup> paramo siyā ti (S. I,*

*p. 33 sq.; 55; cf. II, p. 277).*

*Idam ni<sup>9</sup> :*

*Aṭitaṃ nānvāgameyya<sup>17</sup> na paṭikaṅkhe<sup>18</sup> anāgataṃ*

*yad aṭitaṃ pahinaṃ taṃ<sup>19</sup> appattaṃ ca anāgataṃ.*

<sup>1</sup> sekha°, B.

<sup>2</sup> tthitattā, S.

<sup>3</sup> ana°, B., S.

<sup>4</sup> ca sam, S.

<sup>5</sup> dussamādaraham, B.

<sup>6</sup> samārahanti, B.

<sup>7</sup> nibbedha, S.

<sup>8</sup> avuttham, B.; avuttham tam, S.

<sup>9</sup> dhammā, B.

<sup>10</sup> mavā, S.

<sup>11</sup> sile, B.

<sup>12</sup> pārag°, B.

<sup>13</sup> ettāva, B.

<sup>14</sup> na anvā°, B.; nānvā°, S.

<sup>15</sup> ppaṭi°, B.

<sup>16</sup> ti, S.

*Paccuppannaṃ ca yo<sup>1</sup> dhammaṃ tattha tattha vipassati  
asamhiraṃ<sup>2</sup> asamkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj<sup>3</sup> eva kiccaṃ<sup>4</sup> ātappaṃ<sup>5</sup>, ko jaṇṇū maraṇaṃ suve?  
na hi no saṃkar<sup>6</sup><sup>7</sup> gulleṇa mahāsenena maccunā.*

*Evaṃ vihari atāpi aḥorattam alanditaṃ  
taṃ vo bhadd<sup>8</sup>ekaratto<sup>9</sup> ti santo ācikkhate muni ti.*

*Idaṃ ni<sup>10</sup>?*

*Cattār<sup>11</sup> imāni bhikkhave sacchikātabbāni. Katamāni  
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-  
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.  
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi  
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca  
sacchikātabbā?*

*Dībhacakkhu<sup>12</sup> suvisuddhaṃ atikkantamānusaṃsaṃ<sup>13</sup> cakkhu-  
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-  
kātabbā?*

*Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-  
kātabbā?*

*Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā paññāya<sup>14</sup> veditabbā  
paññāya ca sacchikātabbā?*

*Asāvaṇaṃ līhaye nānaṃ paññāya<sup>15</sup> veditabbā paññāya  
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

*Idaṃ nibbedhabhāgiyaṃ suttaṃ.*

*5. Tattha katamaṃ asekhābhāgiyaṃ suttaṃ?*

*Yassa selūpamaṃ cittaṃ phitaṃ<sup>16</sup> nānupakampati  
virattaṃ rajanīyesu kopaneyye<sup>17</sup> na kuppati  
yass<sup>18</sup> evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essati ti*

(Ud. p. 41).

<sup>1</sup> yaṃ, B.

<sup>2</sup> "hiraṃ, S.

<sup>3</sup> kiccaṃ, B.

<sup>4</sup> kātabbā, B.

<sup>5</sup> saṃgar<sup>1</sup>, S.

<sup>6</sup> "rato, B.

<sup>7</sup> B., S. in full.

<sup>8</sup> "cakkhuṃ, S.

<sup>9</sup> "nussakam, B.

<sup>10</sup> B., adda ca.

<sup>11</sup> "tā, B.

<sup>12</sup> "niye, B.



Idaṃ asekhabbhāgiyaṃ suttam.

Āyasmato ca<sup>1</sup> Sāriputtassa cārīkā dasamaṃ veyyākara-  
ṇam kātābbaṃ ti.

Idaṃ asekhabbhāgiyaṃ suttam.

Ye brāhmaṇo bahitapāpadhammo

nihumko<sup>2</sup> nikkasāro yatatto<sup>3</sup>

vedantagū vusitabrahmacariyo<sup>4</sup>

dhammena so brāhmaṇo<sup>5</sup> brahmarādaṃ<sup>6</sup> vadeyya

yass<sup>7</sup> ussaddo n'atthi kuhūci<sup>8</sup> lokaṃ ti (Vin. I, p. 3; Ud.  
p. 3).

Idaṃ a<sup>9</sup>.

Bāhitaṃ pāpake dhamme ye caranti sadā zatā

khīṇā<sup>10</sup> saṃyojanā buddhā te ve lokasmiṃ<sup>11</sup> brāhmaṇā ti  
(Ud. p. 4).

Idaṃ a<sup>12</sup>.

Yattha ūpo ca pathavī<sup>13</sup> tejo vāyo na gādhati (S. I,  
p. 15; cf. D. I, p. 223).

Na tattha sukkā jetanti ādicco na ppakāsati<sup>14</sup>

nā tattha candimā bhāti<sup>15</sup> tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brāhmaṇo

atha rūpā arūpā ca sukhadukkhaṃ paṇuccati ti.

Idaṃ a<sup>16</sup>.

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ piṣācāṃ ca pukkulaṃ<sup>17</sup> cātivattutī ti (Ud. p. 5).

Idaṃ a<sup>18</sup>.

Nābhinandati āyantiṃ<sup>19</sup> paṭṭhamantiṃ<sup>20</sup> na socati

saṅgū Saṅgāmajim<sup>21</sup> muttam<sup>22</sup> tam ahaṃ brūmi brāhma-  
ṇaṃ ti (Ud. p. 6).

Idaṃ a<sup>23</sup>.

<sup>1</sup> om. B.

<sup>2</sup> nihumhumko, B. S.

<sup>3</sup> yatatto, B.

<sup>4</sup> vū, B. S.

<sup>5</sup> B. S. add ca.

<sup>6</sup> brahmarāda, B.

<sup>7</sup> kuhici, B.; kuhim ca, S.; kuci, B.

<sup>8</sup> asekhabbhāgiyaṃ, S.

<sup>9</sup> na, B.

<sup>10</sup> smi, B. B.

<sup>11</sup> S. in full.

<sup>12</sup> pak, B.

<sup>13</sup> bhāsati, B.

<sup>14</sup> asekhā, S.

<sup>15</sup> vakkalam, S.

<sup>16</sup> ti, B. S.

<sup>17</sup> ti, all MSS.

<sup>18</sup> jim uttamaṃ, B.

*Na udakena suci<sup>1</sup> hoti bahvettha<sup>2</sup> añhāyati jano  
yamhi soccāṇi ca dhammo ca so suci so ca brāhmaṇo ti* (Ud. p. 6).

Idam a<sup>o</sup> 1

*Yudā have pātubhavanti dhamma  
ālāpino jhāyato brāhmaṇassa  
vidhūpayam tiṭṭhati Mārāsenaṃ  
suriyo va obhāsayam untalikkhan ti* (Vin. I, p. 2;  
Ud. p. 2).

Idam a<sup>o</sup> 2

*Santindriyaṃ passatha iriyamānaṃ  
tevijjapattaṃ apahānadhammaṃ,  
sabbāni yogāni upātivatto  
akiñcano iriyati paṃsukūliko.  
Tuṃ devatā sambhūti uḥāra  
brahmavimānaṃ upasankamitvā  
ājāniyaṃ<sup>3</sup> jātibalanisedhaṃ<sup>4</sup>  
n-idha<sup>5</sup> namassanti pasannacittā: —  
Namo te purisajāna nāmo te purisuttama  
yassa tenābhijānāma kiṃ<sup>7</sup> tvam<sup>8</sup> nissāya jhāyasi<sup>9</sup> ti<sup>10</sup>.*

Idam a<sup>o</sup> 3

*Sahāya vat<sup>1</sup> ime bhikkhū cirarattaṃ<sup>11</sup> sametikkā  
sameti nesaṃ saddhammo dhammo buddhappavedite<sup>12</sup>.  
Suvinitā Kappinena dhamme ariyappavedite<sup>13</sup>  
dhārenti antimaṃ dehaṃ jetvā Māraṃ sayahanaṃ ti*  
(S. II, p. 285).

Idam a<sup>o</sup> 3

*Na yidaṃ sithilam ārabha na yidaṃ appena thāmasā  
nibbānaṃ adhigantabbā<sup>14</sup> saḥganthappamocanaṃ<sup>15</sup>.*

<sup>1</sup> sucino, S.      <sup>2</sup> bahvettha, S.; pahettha, B.

<sup>3</sup> asekkha, S.      <sup>4</sup> niyaṃ, S.

<sup>5</sup> "balaṃ ni", S.; "phala", B.; "phalaṃ nisedha, B.

<sup>6</sup> nilam, S.      <sup>7</sup> ki, B.; B, has kimhi for kim tvam.

<sup>8</sup> ti, S.      <sup>9</sup> "ti, B.

<sup>10</sup> For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;  
Thag. v. 1084; 1179 ab.

<sup>11</sup> cira<sup>o</sup>, B., S.      <sup>12</sup> "buddhapa<sup>o</sup>, B.

<sup>13</sup> ariyapa<sup>o</sup>, B.

<sup>14</sup> avag<sup>o</sup>, B.      <sup>15</sup> "gandhapa<sup>o</sup>, B.

*Ayaṃ ca deharo bhikkhu ayaṃ uttama-poriso  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*  
(S. II, p. 278).

Idam a\*:

*Dubbaṇṇako lūkhacīvaro Moḥharājā sadā sato  
khināsavo visamṃpatto katakicco anāsavo  
tevijjo iddhipatto ca cetopariyāyakovidō<sup>2</sup> (cf. S. I, p. 146)  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idam a\*:

*Tathāgato bhikkhave arahāṃ sammāsambuddho rūpassa  
nibbidā virāgā nirodhā anuppādā<sup>1</sup> vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa  
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti  
vuccati. Tathāgato bhikkhave arahāṃ sammāsambuddho  
vedanāya . . .<sup>4</sup> saññāya . . . saṃkhārānaṃ . . . viññāṇassa  
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .<sup>2</sup> viññā-  
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-  
mutto ti vuccati. Tatra bhikkhave ko viṣeso ko adhippā-  
yoso kiṃ nānākaranaṃ Tathāgatassa arahato sammāsam-  
buddhassa paññāvimuttena bhikkhunā ti?*

*Bhagavaṇṇmūlakā no bhante dhammā . . .<sup>3</sup>*

*Tathāgato bhikkhave arahāṃ sammāsambuddho anuppan-  
nassa maggassa uppādetā asañjātassa maggassa sañjanetā  
anakkhātassa maggassa akkhātā maggaññū maggaviṭṭu  
maggakovidō. Maggānugā ca bhikkhave etarahi sāvaka  
viharanti pucchāsamannagatā.*

*Ayaṃ kho bhikkhave viṣeso ayaṃ adhippāyoso idam nā-  
nākaranaṃ Tathāgatassa arahato sammāsambuddhassa pañ-  
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idam asekhabhāgiyaṃ suttam.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-  
yaṃ ca suttam?

<sup>1</sup> asekha, S.

<sup>2</sup> "pariya ko", B.

<sup>3</sup> anuppādā, B. throughout.

<sup>4</sup> la, B.

<sup>2</sup> pa, B.

<sup>3</sup> pe, B.

*Channam ativassati vivatam nātivassati  
tasmā channam vivaretha, evam tam nātivassati<sup>1</sup> ti* (Ud.  
p. 56).

Channam ativassati ti samkilesa. Vivatam nāti-  
vassati ti vāsanā. Tasmā channam vivaretha, evam  
tam nātivassati ti ayam samkilesa ca vāsanā ca.

Idam samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.  
*Cuttāro 'me' mahurāja puggalaṃ santo saṃvejjamānā lo-  
kasmiṃ. Katame cuttāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-  
yano, joti jotiparāyano ti* (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo  
tamo tamaparāyano, ime dve puggalā samkilesabhāgiyā.  
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-  
parāyano, ime dve puggalā vāsanābhāgiyā<sup>2</sup>.

Idam samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.  
7. Tattha katamam samkilesabhāgiyaṃ ca nibbedhabhā-  
giyaṃ ca suttam?

*Na tam dalham bandhanam āhu dhīrā  
yad āyasaṃ<sup>3</sup> dārujaṃ pabbajāṃ ca  
sārattarattā manikundalesu  
puttesu dāresu ca yā apekkhā<sup>4</sup> ti* (S. I, p. 77; Dhṛp.  
v. 345; Jāt. II, p. 140).

Ayam samkilesa.

*Etam dalham bandhanam āhu dhīrā  
chārinam sithilaṃ duppamuñcam  
etam pi chetvāna paribbajanti  
anapekkhino kamasukham pahāyā ti<sup>5</sup>* (S. I, p. 77;  
Dhṛp. v. 345; Jāt. II, p. 140).

Ayam nibbedho.

Idam samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.  
*Yā ca bhikkhave ceteti yā ca pakappeti yā ca anu-  
seti, ārammaṇam etam hoti viññānassa thitīyā. Ārammaṇe  
sati patitthā<sup>6</sup> viññānassa hoti. Tasmim patitthite viññāne*

<sup>1</sup> "ti (without ti). S.      <sup>2</sup> om. S.      <sup>3</sup> B, adds ti.  
<sup>4</sup> ay", Com.      <sup>5</sup> apekkhā, B.,      <sup>6</sup> om. B.,  
<sup>7</sup> B. inserts tassa.



virūlhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiya<sup>1</sup> sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsa sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce<sup>2</sup> pakappeti atha ce anuseti<sup>3</sup>, ārammaṇam etaṃ hoti viññāyassa thitīya<sup>4</sup>. Ārammaṇe sati patitthā<sup>5</sup> viññāyassa hoti. Tasmim<sup>6</sup> patitthite viññāye virūlhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiya<sup>7</sup> sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsa sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II. p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca<sup>1</sup> ceteti no ca<sup>2</sup> kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāyassa thitīya<sup>3</sup>. Ārammaṇe asati patitthā<sup>4</sup> viññāyassa na hoti. Tasmim<sup>5</sup> upatitthite viññāye avirūlhe āyati punabbhavābhiniṇṇibbatti na<sup>6</sup> hoti. Āyati punabbhavābhiniṇṇibbattiya<sup>7</sup> asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsa nirujjhan-  
ti. Evam etassa kevalassa dukkhakkhandhassa nirodha hoti ti (S. II. p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha kataṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N<sup>o</sup> eso bhikkhave ariyassa vinaye samuddo, mahā<sup>8</sup> eso bhikkhave udakārāsi mahā udakamayo. Cakkhum<sup>9</sup> bhikkhave purisassa samuddo, tassa rūpamayo vego ti<sup>10</sup> (S. IV. p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-umim<sup>11</sup> sa-vaṭṭaṃ sa-gahaṃ<sup>12</sup>

<sup>1</sup> ca, S.

<sup>2</sup> seti, S.

<sup>3</sup> all MSS. insert tassa.

<sup>4</sup> om. B., S.

<sup>5</sup> ce, B.

<sup>6</sup> tad, B., S.

<sup>7</sup> om. S.

<sup>8</sup> hoti, S.

<sup>9</sup> cakkhu, B., S.

<sup>10</sup> om. B.

<sup>11</sup> omi, B., S.

<sup>12</sup> saṃgahaṃ, B.

*sarakkhasaṃ*<sup>1</sup> *tippo pāraṅgato*<sup>2</sup> *thale tittḥati brāhmaṇo ti* (S. IV, p. 157).

Ayaṃ asekhō.

*Sotaṃ bhikkhave* | *pe*<sup>3</sup> | *ghānaṃ . . . jichā . . . kāyo . . .*  
*maṇo bhikkhave paṇisaṃsa samuddo, tassa dhammamayo*  
*vego ti* (S. IV, p. 157).

Ayaṃ saṃkilesō.

*Yo taṃ dhammamayaṃ vegaṃ sahuti, ayaṃ vuccati*  
*bhikkhave atāri maṇo samuddaṃ sa-ūmiṃ*<sup>4</sup> *sāvattāṃ saga-*  
*hāṃ*<sup>5</sup> *sarakkhasaṃ tippo pāraṅgato*<sup>2</sup> *thale tittḥati brāhmaṇo*  
*ti* (S. IV, p. 157).

Ayaṃ asekhō.

*Idaṃ avoca Bhagava, idaṃ vuttāna*<sup>6</sup> *Sugato athāparam*  
*etaṃ avoca Satthā: —*

*Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ*

*sa-ūmiṃ*<sup>4</sup> *bhayaṃ duttaraṃ*<sup>7</sup> *accatāri*

*savedantayū vusitabrahmacariyo*<sup>8</sup>

*lokantaṃ pāraṅgato*<sup>2</sup> *ti vuccati ti* (S. IV, p. 157).

Ayaṃ asekhō.

*Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.*

*Cha yime*<sup>9</sup> *bhikkhave baḷisā lokasmiṃ anayaṃ sattānaṃ*  
*byāpadāya*<sup>10</sup> *pāṇinaṃ. Katame cha?*

*Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā*  
*piyarūpā kāmūpasamhitā rajaniyā. Taṃ ce bhikkhu abhi-*  
*nandati abhinandati ajjhosaṃ*<sup>11</sup> *tittḥati, ayaṃ vuccati bhik-*  
*khave bhikkhu gilabāḷiso Mārassa anayaṃ āpanno byasanaṃ*  
*āpanno yathākāmaṃ karaṇiyo pāpimato.*

*Santi bhikkhave sotaviññeyyā saddā* | *pe*<sup>12</sup> | *ghānaviññeyyā*  
*gandhā . . . jichaviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā*  
*. . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā*  
*kāmūpasamhitā rajaniyā. Taṃ ce bhikkhu abhinandati abhi-*

<sup>1</sup> <sup>sa</sup>, B.

<sup>2</sup> <sup>pārag</sup>, S.

<sup>3</sup> <sup>pa</sup>, B. B.

<sup>4</sup> <sup>pe</sup>, S.

<sup>5</sup> <sup>mi</sup>, S.

<sup>6</sup> <sup>geham</sup>, B.

<sup>7</sup> <sup>mi</sup>, B.; ummi, S.

<sup>8</sup> <sup>vattā</sup>, B.

<sup>9</sup> <sup>vā</sup>, S.

<sup>10</sup> <sup>dukkaram</sup>, B.

<sup>11</sup> <sup>dhāya</sup>, B.

<sup>12</sup> <sup>ime</sup>, S.

<sup>13</sup> <sup>pa</sup>, B. B.; om, S.

<sup>14</sup> <sup>ajjhosa</sup>, S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanam āpanno yathākāmaṃ karaṇiyo pāpimato ti (Cl. S. IV, p. 159).

Ayaṃ samkilesa.

Santi ca<sup>1</sup> bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na<sup>2</sup> ajjhosāya<sup>3</sup> tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanam āpanno na yathākāmaṃ karaṇiyo pāpimato<sup>4</sup>.

Santi ca bhikkhave sotaviññeyyā saddā | pe<sup>5</sup> | ghāna-jivhā-kāya-manovinñeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na<sup>6</sup> ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanam āpanno na yathākāmaṃ karaṇiyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ samkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

9. Tattha katamaṃ<sup>7</sup> samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

\* Ayaṃ loko santāpajāto phassapareto<sup>8</sup> rodan<sup>9</sup> vadati attano yena yena hi maññanti<sup>10</sup>, tato taṃ hoti aññathā.

Aññathābhāvi<sup>11</sup> bhavasatto<sup>12</sup> loko bhavam<sup>13</sup> evābhinandati yud abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti (Ud. p. 32 sq.).

Ayaṃ samkilesa.

Bhavappahānāya<sup>14</sup> kho pan' idaṃ brahmacariyaṃ vusseti ti (Ud. p. 33).

Ayaṃ nibbedho.

<sup>1</sup> S. adds kho.      <sup>2</sup> anajjh<sup>a</sup>, S.

<sup>3</sup> S. adds ti.      <sup>4</sup> pa, B.

<sup>5</sup> om. B.; n', S.      <sup>6</sup> om. S.

<sup>7</sup> parato, B.; all MSS., save Com., have passa<sup>8</sup>

<sup>8</sup> bhedaṃ, S.; rogam, Com.      <sup>9</sup> maññati, B.

<sup>10</sup> bhavi, B.      <sup>11</sup> ayaṃ bh<sup>a</sup>, B. Com.

<sup>12</sup> bhavarāgam, B.      <sup>13</sup> bhavi<sup>o</sup>, B.; bhavavijjakāhāya, S.

*Ye hi keci samaññā vā brāhmaṇā vā bhavena bhavassa vippannakkham āhāsu, sabbe te avippamuttā bhavasmā<sup>1</sup> ti vidāmi. Ye vā pana keci samaññā vā brāhmaṇā vā vibhavana<sup>2</sup> bhavassa nissaraṇam āhāsu, sabbe te anissatā bhavasmā<sup>3</sup> ti vidāmi. Upadhim hi paṭicca dukkham idam sambhoti ti (Ud. p. 33).*

Ayam samkilesa.

*Subbupādānakkhayaṃ n'atthi dukkhaṃ sambhavaṃ ti (Ud. p. 33).*

Ayam nibbedho.

*Lokam imaṃ passa puthu avijjāya paretaṃ bhūtaṃ bhūtaratam bhavā aparimuttaṃ. Ye hi keci bhavā<sup>4</sup> sabbodhi sabbatthataya, sabbe te bhavā aniccā dukkhā vipariṇāmadhammā ti (Ud. p. 33).*

Ayam samkilesa.

*Evam etaṃ yathābhūtaṃ sammappaññāya<sup>5</sup> passato bhavatoṇḍā pahiyati<sup>6</sup> vibhavaṃ nābhinandati.*

*Sabbaso taṇhāsankhaya<sup>7</sup> asesavirāganirodho nibbānaṃ ti (Ud. p. 33).*

Ayam nibbedho.

*Tassa nibbutassa bhikkhuno anuppādaṃ punabbhavo na<sup>8</sup> hoti. Abhibhūto Māro vijito saṃgāmo upaccayaṃ sabbabhavāni tati ti (Ud. p. 33).*

Ayam asekho.

*Idam samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.*

*Cattāro 'me bhikkhave puggalā. Katame cattāro?*

*Anusotagāmi, paṭisotagāmi<sup>9</sup>, thitatto, tiṃpo pāraṇigato thale tiṭṭhati brāhmaṇo ti (A. II. p. 5).*

*Tattha yo 'yam puggalo anusotagāmi, ayam puggalo samkilesabhāgiyo. Tattha yo 'yam<sup>10</sup> puggalo paṭisotagāmi yo ca<sup>11</sup> thitatto<sup>12</sup>, ime dve puggalā nibbedhabhāgiyā.*

<sup>1</sup> bhavamhā, B.; bhavassamā, S.

<sup>2</sup> vibhavana, S.      <sup>3</sup> bhavamhā, B.

<sup>4</sup> bhagavā, B.      <sup>5</sup> dhamma<sup>2</sup>, B.

<sup>6</sup> pahinā, B.      <sup>7</sup> taṇhākhayo, B.

<sup>8</sup> om. S.      <sup>9</sup> ca, B.      <sup>10</sup> om. B.

<sup>11</sup> tatatto, B., S.



Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati  
brāhmaṇo, yaṃ asekho<sup>1</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-  
bhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhā-  
giyaṃ ca nibbedhabhāgiyaṃ ca suttam?

\* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhabhijātiko kaṇhaṃ dhammaṃ<sup>2</sup>  
abhijāyati. Atthi puggalo kaṇho kaṇhabhijātiko sukkaṃ  
dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhabhijātiko  
akaṇhaṃ asukkaṃ akaṇha-asukkavipakaṃ accantaṃ<sup>3</sup>  
niṭṭhaṃ<sup>4</sup> nibbānaṃ āraḍheti. Atthi puggalo sukko sukkābhi-  
jātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko  
sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo  
sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavi-  
pakaṃ accantaṃ<sup>5</sup> niṭṭhaṃ<sup>6</sup> nibbānaṃ āraḍheti (Cf. A. III,  
p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhabhijātiko kaṇhaṃ  
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko  
kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesa-  
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhabhijātiko sukkaṃ  
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko  
sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanā-  
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhabhijātiko akaṇhaṃ  
asukkaṃ akaṇha-asukkavipakaṃ accantaṃ<sup>7</sup> niṭṭhaṃ<sup>8</sup> nibbā-  
naṃ āraḍheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ  
asukkaṃ akaṇha-asukkavipakaṃ accantaṃ<sup>9</sup> niṭṭhaṃ<sup>10</sup> nib-  
bānaṃ āraḍheti, ime dve puggalā nibbedhabhāgiyā<sup>11</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbe-  
dhabhāgiyaṃ ca suttam.

*Cattā'imāni bhikkhave kammāni. Katamāni cattāri?*

<sup>1</sup> sekho, B.

<sup>2</sup> jātaṃ, S.

<sup>3</sup> om. S.

<sup>4</sup> accanta<sup>1</sup>, B. B.; antaṃ, S.

<sup>5</sup> diṭṭhim, B.

<sup>6</sup> accanta<sup>2</sup>, B. B., <sup>7</sup> accanta<sup>3</sup>, B.,

<sup>8</sup> om. B.

<sup>9</sup> diṭṭhi, B.

<sup>10</sup> S. adds ti.

*Atthi kammaṃ kaṇhaṃ kaṇhavipākam. Atthi kammaṃ sukkam sukkavipākam. Atthi kammaṃ kaṇhaṃ<sup>1</sup> sukkam<sup>2</sup> kaṇhasukkvipākam. Atthi kammaṃ akaṇhaṃ asukkam<sup>3</sup> akaṇha-asukkvipākam<sup>4</sup> kammuttamaṃ kammasettham kammakkhaya<sup>5</sup> samvattati (A. II. p. 230).*

Tattha yaṃ ca kammaṃ kaṇhaṃ kaṇhavipākam yaṃ ca kammaṃ sukkam<sup>1</sup> sukkam<sup>2</sup> kaṇhasukkvipākam, ayam samkilesa, yaṃ ca kammaṃ sukkam sukkavipākam, ayam vāsana, yaṃ ca kammaṃ akaṇhaṃ asukkam<sup>3</sup> akaṇha-asukkvipākam<sup>4</sup> kammuttamam kammasettham kammakkhaya<sup>5</sup> samvattati, ayam nibbedho<sup>6</sup>.

Idam samkilesabhāgiyaṃ ca vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

11. Tattha katamaṃ vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

*Laddhāna mānussattaṃ<sup>7</sup> dve kiccaṃ aliccaṃ eva ca suliccaṃ<sup>8</sup> c'eva<sup>9</sup> puññāni samyojanavippahānaṃ vā ti.*

*Sukiccaṃ<sup>10</sup> c'eva<sup>11</sup> puññāni ti vāsana. Samyojanavippahānaṃ vā ti nibbedho.*

*Puññāni karitvāna saggā saggam<sup>12</sup> vajanti katapuññā samyojanapahānā jarāmaranā vippamuccanti<sup>13</sup> ti.*

*Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsana. Samyojanapahānā jarāmaranā vippamuccanti<sup>14</sup> ti nibbedho<sup>15</sup>.*

Idam vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Dve 'māni bhikkhave padhānāni. Katamāni dve?*

*Yo ca agārasmā anagāriyaṃ<sup>16</sup> pabbajitesu cīvurapiṇḍapātusenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ<sup>17</sup> pabbajitesu sabbaṃ padhipati-nisagga tanhakkhaya virāgo nirodho nibbānaṃ<sup>18</sup> ti (Cl. A. I. p. 49).*

<sup>1</sup> kaṇhasukkam, B.      <sup>2</sup> B. S. insert kammaṃ.

<sup>3</sup> 'kkhaya, S.      <sup>4</sup> kaṇhasukkam, B.; om. B.

<sup>5</sup> B., S. add ti.      <sup>6</sup> mānussattaṃ, S.      <sup>7</sup> sa°, B., S.

<sup>8</sup> ſeva, B.      <sup>9</sup> saggā, B.

<sup>10</sup> 'ti (without ti), B.; vimuccanti, S.      <sup>11</sup> vimuccanti, S.

<sup>12</sup> anā°, B.      <sup>13</sup> 'naṃ (without ti), B.

Tattha yo agārasmā anagāriyaṃ pabbajitesu civarapin-  
ḍapāta<sup>1</sup>. | pe<sup>2</sup> | parikkhāraṃ pariccejati, ayaṃ vāsaṇā, yo<sup>3</sup>  
agārasmā anagāriyaṃ pabbajitesu sabbūpadhipatīnissaggo  
taphakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho<sup>4</sup>.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taphāsamkilesabhāgiyaṃ suttam taphāpakken<sup>5</sup>  
eva niddisitaḥ<sup>6</sup>. Tihi taphāhi: kamataphāya bhava-  
taphāya vibhavataphāya, yena yena vā pana vatthunā  
ajjhositā<sup>7</sup>, tena ten<sup>8</sup> eva<sup>9</sup> niddisitaḥ<sup>6</sup>. Tassa<sup>8</sup> vitthāro:  
chattimsa taphājaliniya<sup>9</sup> vicaritāni.

Tattha ditthiasamkilesabhāgiyaṃ suttam ditthipakken<sup>10</sup>  
eva niddisitaḥ<sup>6</sup>. Ucheda-sassatena, yena yena vā pana  
vatthunā ditthivasena abhinivisati 'idaṃ eva saccaṃ  
mogham aññaṃ' ti, tena ten<sup>8</sup> eva niddisitaḥ<sup>6</sup>. Tassa<sup>10</sup>  
vitthāro: dvāsatthi ditthigatāni.

Tattha<sup>11</sup> duccaritasamkilesabhāgiyaṃ suttam cetanāya<sup>12</sup>  
cetasikakammena<sup>13</sup> niddisitaḥ<sup>6</sup>, tihi duccaritehi: kā-  
yaduccaritena vacīduccaritena manoduccaritena. Tassa  
vitthāro: dasa akusalakammupathā (Cf. p. 95sq.).

Tattha taphāvodānabhāgiyaṃ suttam samathena niddisi-  
taḥ<sup>6</sup>, ditthivodānabhāgiyaṃ suttam vipassanāya niddi-  
sitaḥ<sup>6</sup>, duccaritavodānabhāgiyaṃ suttam sucaritena<sup>14</sup>  
niddisitaḥ<sup>6</sup>.

*Tiṃ akusalamūlāni . . . Taṃ kissa hetu? Saṃsārasso  
nibbattiyo tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kā-  
yasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . .  
manoduccaritaṃ . . . manosucaritaṃ . . .*

*Imiṇā asubhena<sup>15</sup> kammaripākena idaṃ bālalakkhaṇaṃ  
nibbattati ti.*

<sup>1</sup> 'te, S.      <sup>2</sup> pa, B.; la, B.      <sup>3</sup> ayaṃ, S.

<sup>4</sup> B, adds ti.      <sup>5</sup> nidissi<sup>6</sup>, B.      <sup>6</sup> ajjha<sup>7</sup>, B.; ajjhosana, S.

<sup>7</sup> S. adds vatthunā.      <sup>8</sup> tassā B.; B. S. add taphāya.

<sup>9</sup> taphāya jā<sup>10</sup>, S.      <sup>10</sup> tassā, B. S.

<sup>11</sup> om. B., S.      <sup>12</sup> B, adds ca.

<sup>13</sup> cetayitvā ca na kammena, B., S. (S. omits na before kammena).

<sup>14</sup> nidissi<sup>6</sup>, B.      <sup>15</sup> S. adds manoduccaritena.

<sup>16</sup> asutena, B.; S. has kammena asubhaviṇṇākena for asu<sup>17</sup>  
kamma<sup>18</sup>.

Idam samkilesabhāgiyaṃ suttam.

*Imaṃ subhena kammavipākena idam mahāpurisalakkhaṇaṃ nibbattati ti.*

Idam vāsanābhāgiyaṃ suttam.

Tattha samkilesabhāgiyaṃ suttam catūhi kilesabhūmihi niddisattham: anusayabhūmiyā, pariyutthānabhūmiyā, samyojanabhūmiyā, upādānabhūmiyā.

Sānussayassa pariyutthānam jāyati, pariyutthito samyujjati, samyujjanto upādiyati.

Upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇasokaparidevaḍḍhādomanassūpāyāsā sambhāvanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgamaṃ samosaraṇaṃ gacchanti.

Idam samkilesabhāgiyaṃ suttam.

Vāsanābhāgiyaṃ suttam tihi sucaritahi niddisattham<sup>1</sup>. Nibbedhabhāgiyaṃ suttam catūhi saccehi niddisattham<sup>2</sup>. Asekhabhāgiyaṃ suttam tihi dhammehi niddisattham<sup>3</sup>. Buddhadhammehi paccekabuddhadhammehi sāvakaabhūmiyā jhāyivisaṃ niddisattham<sup>4</sup> ti.

12. Tattha katame aṭṭhārasa mūlapada?

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattadhātūthānaṃ dhammādhātūthānaṃ sattādhātūthānaṃ ca dhammādhātūthānaṃ ca, nāṇaṃ ñeyyaṃ āṇaṃ ca ñeyyaṃ ca, dassanaṃ bhāvaṃ dassanaṃ ca bhāvaṃ ca, sakavacanāṃ paravacanāṃ sakavacanāṃ ca paravacanāṃ ca, vissajjanīyaṃ<sup>5</sup> avissajjanīyaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca, kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ kusalaṃ ca akusalaṃ ca, anuññātāṃ paṭikkhittāṃ anuññātāṃ ca paṭikkhittāṃ ca, thavo ca ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ<sup>1</sup> katam<sup>2</sup> kammaṃ sajjā<sup>3</sup> khīraṃ va muccati<sup>4</sup> dahantaṃ bālaṃ anveti bhasmāchanno va pāpako<sup>5</sup> ti*

(Dhp. 7. 71).

<sup>1</sup> nidisi<sup>o</sup>, B.

<sup>2</sup> visa<sup>o</sup>, B. B., throughout.

<sup>3</sup> pāpakam tam, B. <sup>4</sup> sajjā, B. B., Com. <sup>5</sup> pāpako, S.



Idam lokikam.

*Cattā<sup>1</sup> imāni bhikkhave agatigamanāni<sup>2</sup>, Sabbam<sup>3</sup> | pe<sup>4</sup> |  
nhiyate tassa yaso kalāpakke va candimā ti*

(A. II, p. 18).

Idam lokikam.

*Atth<sup>5</sup> ime bhikkhave lokadhammā. Kotame attha?  
Lābho alābho yaso ayaso nindā pasamsā sukham dukkham.  
Ime kho bhikkhave attha lokadhammā ti* (A. IV, p. 157).

Idam lokikam.

b) Tattha katamam lokuttaram?

*Yass<sup>6</sup> indriyāni samathāgatāni  
assā<sup>7</sup> yathā<sup>8</sup> sārathinā sudantā  
pahinamānussa unāsavassa*

*devā pi tassa pihayanti tādino ti* (Dhp. v. 94;

cf. Thag. v. 205).

Idam lokuttaram.

*Pañc<sup>9</sup> imāni bhikkhave indriyāni lokuttarāni. Katamāni  
pañca?*

*Saddhindriyam viriyindriyam<sup>10</sup> satindriyam samādhindri-  
yam paññindriyam.*

*Imāni kho bhikkhave pañc<sup>9</sup> indriyāni lokuttarāni ti* (Cl.  
S. V, p. 193).

Idam lokuttaram.

Tattha katamam lokikañ ca lokuttarañ ca?

*Laddhāna mānusattam<sup>11</sup> dve kiccam akiccam eva cā ti* (Cl.  
p. 159)

dve gāthā.

*Yam iha<sup>12</sup> sukiCCAñ<sup>13</sup> c'eva puññāni ti ca puññāni  
karitvāna saggā saggam vajanti katapuññā ti ca,  
idam lokikam. Yam iha<sup>10</sup> samyojanavippahānam vā  
ti ca samyojanapahānā jarāmaranā vippamuccanti<sup>14</sup>  
ti ca, idam lokuttaram.*

Idam lokikañ ca lokuttarañ ca.

<sup>1</sup> B., S. add ti.

<sup>2</sup> sabba, B. B.

<sup>3</sup> pa, B. B.

<sup>4</sup> yassā, B.

<sup>5</sup> rathā, B.

<sup>6</sup> after sati<sup>10</sup>, B.

<sup>7</sup> tannasattam, S.

<sup>8</sup> imā, S.

<sup>9</sup> sa<sup>10</sup>, B., S.

<sup>10</sup> idam, S.

<sup>11</sup> vimn<sup>12</sup>, S.; <sup>12</sup> muttanti (without ti), B.

Vinnāne hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Ecam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mālāni adho gamāni yāni ca tiriyam gamāni, sabbāni tāni uddham ojam abhikuranti, ecam hi so bhikkhave mahārukkho tudāhāro tadupādāno ciram digham addhūnam tiṭṭheyya: ecam eva kho bhikkhave vinnāne āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe<sup>1</sup> | Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa<sup>3</sup> samudayo hoti ti (Cf. S. II, p. 92sq.).

Idam lokikam.

Vinnāne ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Ecam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakam<sup>1</sup> udāya, so tam rukkham mūle chindeyya mūle chetvā palikham<sup>2</sup> palikhamitvā<sup>3</sup> mūlāni uddhareyya antamaso usirānālamattāni<sup>4</sup> pi, so tam rukkham khandākkhandikam chindeyya khandākkhandikam chetvā phāleyya phuletvā sakalikam sakalikam kareyya sakalikam sakalikam<sup>5</sup> karitvā<sup>6</sup> vātātape visoseyya vātātape visosetvā agginā dahēyya agginā dahitvā mamsim<sup>7</sup> kareyya mamsim<sup>8</sup> karitvā<sup>9</sup> mahāvāte vā opameyya<sup>10</sup> nadiyā vā siṅhasotāya<sup>11</sup> parāheyya, ecam hi so bhikkhave mahārukkho ucchinnamūlo assa tālavatthukato anabhāram<sup>12</sup> kato<sup>13</sup> āyatim<sup>14</sup> anuppāda-dhammo: ecam eva kho bhikkhave vinnāne āhāre asati

<sup>1</sup> pa, B. B.,                   <sup>2-3</sup> om. B.

<sup>4</sup> kudāla<sup>5</sup>, B.; kuṭāla<sup>6</sup>, B.,                   <sup>7</sup> palim kh<sup>8</sup>, B.

<sup>9</sup> nālī<sup>10</sup>, S.                   <sup>11</sup> om. S.

<sup>12</sup> katvā, S.                   <sup>13</sup> si, S.; B, has: \*sim and \*si.

<sup>14</sup> karetvā corr. from karitvā, S.                   <sup>15</sup> oph<sup>16</sup>, B.

<sup>17</sup> siṅgha<sup>18</sup>, B. B.,                   <sup>19</sup> bhavam, B.

<sup>20</sup> gato, S.                   <sup>21</sup> ti, B.

*nāmarūpassa avakkanti<sup>1</sup> na<sup>2</sup> hoti<sup>3</sup> nāmarūpassa<sup>4</sup> avakkantiyā usati. Sabbam<sup>5</sup> | pe<sup>6</sup> | Evam<sup>7</sup> classa<sup>8</sup> kevalassa<sup>9</sup> dukkha-kkhaudhassa nirodho hoti ti* (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhittānaṃ?

*Sabbā disā anuparigamimā celasi  
nev' ajjhagā piyātaram<sup>1</sup> attanā kvaci  
evam piyo puthu attā paresam  
tasimā na himse param attakāma<sup>2</sup> ti* (S. I, p. 75;  
Ud. p. 47).

Idam sattādhittānaṃ.

*Ye keci bhūtā bhavissanti ye ca  
sabbe gamissanti paṇāya deham  
tam sabbam jātikasalo<sup>3</sup> viditvā  
ātāpi so<sup>4</sup> brahmacariyam careyyā ti* (Ud. p. 48).

Idam sattādhittānaṃ.

*Sattaḥi bhikkhave aṅgehi samannāgataṃ kalyāṇamittam  
api vivecīyamānena<sup>5</sup> paṇāmiyamānena<sup>6</sup> gule pi pamajja-  
mānena<sup>7</sup> yāvajivam na vijahitabbam.*

*Katamehi sattaḥi?*

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo  
ca gambhīraṇ ca katham kattā na ca atthāne niyojako.  
Imehi kho bhikkhave sattaḥi | pe<sup>8</sup> | na vijahitabbam.*

*Idam avoca Bhagavā, idam evaṇa Sugato athaparāṃ  
etaṃ avoca Sattā: —*

*Piyo<sup>9</sup> garu bhāvanīyo vattā ca vacanakkhamo  
gambhīraṇ ca katham kattā na atthāne<sup>10</sup> niyojako  
tam mittam mitlakāmena yāva jivam pi seviyan ti* (Cf.  
A. IV, p. 32).

Idam sattādhittānaṃ.

<sup>1</sup> om. S. <sup>2</sup> pa, B<sub>1</sub>; om. B.

<sup>3</sup> om. B.

<sup>4</sup> vāviyātaram, B<sub>1</sub>; piyavaram, S. <sup>5</sup> attha<sup>o</sup>, S.

<sup>6</sup> kulo, S. <sup>7</sup> yo, B<sub>1</sub>. <sup>8</sup> ceyamānena, S.

<sup>9</sup> panupajja<sup>o</sup>, B<sub>1</sub>; sanamajja<sup>o</sup>, B.

<sup>10</sup> pa, B, B<sub>1</sub>.

<sup>11</sup> S. adds ca; B, puts ca after garu and repeats it after bhā.

<sup>12</sup> ca n<sup>o</sup>, B<sub>1</sub>, S.

d) Tattha katamaṃ dhammādhittānaṃ?

*Yā ca kāmāsulhitaṃ loke yā c'idaṃ<sup>1</sup> diviyaṃ<sup>1</sup> sukhaṃ  
tanhalakkhayaśulhitaṃ<sup>2</sup> ete kaṇaṃ n'ugganti<sup>2</sup> soḷasi<sup>3</sup> ti* (Ud.  
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhittānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhaśeṣitaṃ  
asokaṃ<sup>4</sup> virayaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*  
Idaṃ dhammādhittānaṃ.

Tattha katamaṃ sattādhittānaṃ ca dhammādhittānaṃ  
naṃ ca?

*Māraṇaṃ pīṭaṇaṃ hantrā rājāno dve ca bhattiye  
ratthaṃ sānucaraṇaṃ hantrā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhittānaṃ.

*Aniḥo yāti brāhmaṇo ti* (Dhp. v. 294 d).

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

*Cattāro 'me bhikkhave iddhipādā. Katame cattāro?*

*Chandasamādhīpadhānaṃ phārasamannāgato<sup>5</sup> iddhipādo.*

*Viriya- | pe<sup>6</sup> | citta<sup>7</sup> . . . vināṃsāsamādhīpadhānaṃ phāra-  
samannāgato iddhipādo ti* (Cl. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhittānaṃ.

*So kāye pi cittaṃ samodahati, cittaṃ pi kāyaṃ samoda-  
hati, kāye sukhasamānā<sup>8</sup> ca lehasamānā<sup>8</sup> ca ukkhamitvā upa-  
sampajja viharati ti.*

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

e) Tattha katamaṃ āṇaṃ?

*Yam tam lokuttaraṃ āṇaṃ sabbaññā yena vuccati  
na tassa parihaṇ<sup>9</sup> atthi sabbakāle pavattati<sup>10</sup> ti.*

Idaṃ āṇaṃ.

<sup>1</sup> cadidaṃ viyaṃ, S.; B. has viriyaṃ instead of di<sup>1</sup>; I have corrected dipiyaṃ (B.) into diviyaṃ.

<sup>2</sup> nāggh<sup>2</sup>, B.

<sup>3</sup> so, B.

<sup>4</sup> asso<sup>4</sup>, B.

<sup>5</sup> "patthāna", B. throughout.

<sup>6</sup> pa, B. B.

<sup>7</sup> cittaṃ, B.

<sup>8</sup> transposed in B.

<sup>9</sup> "ti (without ti), B. S.

<sup>10</sup> "ti (without ti), B.



*Paṇṇā hi seṭṭhā lokasmiṃ<sup>1</sup> yāya<sup>2</sup> nibbānagāmini  
yāya<sup>3</sup> sammappajānāti<sup>4</sup> jātimarāṇasaṃkhaṇṇa<sup>5</sup> ti* (Cf.  
Idam ānāṃ. [It. p. 35].

f) Tattha katamaṃ ñeyyaṃ?

*Kittayissāmi co santipaṃ<sup>6</sup> (Dhotakā ti Bhagavā)*

*diṭṭhe<sup>7</sup> dhamme anāhitaṃ<sup>8</sup>*

*yaṃ viditvā sato caraṃ*

*tare loka visattikaṃ.*

*Taṃ cāhaṃ abhinandāmi*

*maheśi santim uttamaṃ*

*yaṃ viditvā sato caraṃ*

*tare loka visattikaṃ.*

*Yaṃ kiñci sampajānāsi<sup>9</sup> (Dhotakā ti Bhagavā)*

*uddhaṃ adho tiriyaṃ<sup>10</sup> cāpi<sup>11</sup> majjhe*

*etaṃ viditvā raṅgo ti loka*

*bhaviṭṭhacāya mākāsi taṃhaṃ ti* (S. N. vr. 1066—68).

Idam ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-  
vedhā evaṃ idam dīghaṃ addhānaṃ sandhāritaṃ saṃsari-  
taṃ mamañ c'eva tumhūkaṃ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe<sup>12</sup> | dukkhanī-  
rodhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.  
Ucchinna<sup>13</sup> bhavatanhā khipā bhavanetti n'atthi dāni punob-  
bhavo ti.*

*Idam avoca Bhagavā, idaṃ vutvāna Sugato athāparaṃ  
etaṃ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā  
saṃsitā<sup>14</sup> dīghaṃ addhānaṃ tāsu tāsteva jātisū.*

*Tāni etaṃ diṭṭhāni bhavanetti samuhatā*

*ucchinna<sup>15</sup> mulaṃ<sup>16</sup> dukkhassa n'atthi dāni punabbhavo ti*

(S. V. p. 431 sq.).

<sup>1</sup> °smi, B.      <sup>2</sup> yāyaṃ, B.      <sup>3</sup> sammā pa°, B. S.

<sup>4</sup> jātijarāmarāṇa°, S.      <sup>5</sup> °ti, B., S.      <sup>6</sup> diṭṭhe °ya, S. Com.

<sup>7</sup> °kaṃ, B. B.,; anāhitaṃ, S.      <sup>8</sup> sañjānāsi, B.

<sup>9</sup> yaṃ vā pl. B. B., S.      <sup>10</sup> pa, B. B.,

<sup>11</sup> saṃsariṭaṃ, B., S.      <sup>12</sup> ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamam nānaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saṇṇā aniccā<sup>1</sup> saṃkhārā  
aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evam jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti  
passati, vedanāṃ<sup>2</sup> aniccaṃ<sup>3</sup> ti passati, saṇṇaṃ . . .<sup>4</sup> saṃ-  
khāre . . . viññāṇaṃ aniccaṃ ti passati ti.

Idaṃ nāṇaṃ.

So parimuccati rūpeṇa parimuccati vedanāya parimuc-  
cati saṇṇāya parimuccati saṃkhārāhi parimuccati viññā-  
ṇamhā parimuccati dukkhasmā ti<sup>5</sup> vadāmi<sup>6</sup> ti.

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paṇḍāya passati ti (Dhp. v. 277 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 277 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā<sup>7</sup> ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paṇḍāya passati ti (Dhp. v. 278 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 278 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paṇḍāya passati ti (Dhp. v. 279 b).

Idaṃ nāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 279 c d).

Idaṃ nāṇaṃ ca ñeyyaṃ ca.

<sup>1</sup> om. B<sub>1</sub>.

<sup>2</sup> \*nā, B.

<sup>3</sup> aniccā, B. B<sub>1</sub>.

<sup>4</sup> pe, S.

<sup>5</sup> om. B<sub>1</sub>; B. has dukkhasmābhiva<sup>6</sup>

<sup>6</sup> \*mi (without ti), B<sub>1</sub>, S.

<sup>7</sup> S. continues; pe | sabbe dhammā anattā ti.

*Ye hi keci Soṇa<sup>1</sup> samānā vā brāhmaṇā vā anicceṇa rūpena dukkheṇa vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . anicceṇa viññāpeṇa dukkheṇa vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hiṇo 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṣṣa adassanā ti* (S. III. p. 48).

Idam ñeyyam.

*Ye ca kho keci Soṇa samānā vā brāhmaṇā vā anicceṇa rūpena dukkheṇa vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dāssanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . anicceṇa viññāpeṇa dukkheṇa vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hiṇo 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṣṣa dāssanā ti* (S. III. p. 48 sq.).

Idam nānam.

Idam nāpāṇi ca ñeyyāṇi ca.

g) Tattha katamaṃ dāssanaṃ?

*Ye ariyasaccāni vibhāvayanti  
gambhīrapaṇṇena sadesitāni  
kiñcāpi te honti bhūsaṃ<sup>2</sup> pamattā  
na te bhavaṃ aṭṭhamam ādiyaṃti<sup>3</sup> ti* (Kh. P. VI, v. 9).

Idam dāssanaṃ.

*Yathā<sup>4</sup> indakhilo paṭhavissito<sup>5</sup> siyā  
catubbhi<sup>6</sup> cātehi<sup>7</sup> asaṃpakampiyo*

<sup>1</sup> so, S.      <sup>2</sup> bhūsaṃ, B. B.; bhūsaṃpa\*, S.

<sup>3</sup> \*ti (without ti), B., S.

<sup>4</sup> \*vissito, B.; \*vissito, S.

<sup>5</sup> cātehi, Com.

*tathāpamaṃ sappurisaṃ vadāmi*

*yo ariyasaccāni avecca<sup>1</sup> passati ti* (Kh. P. VI, v. 8).

Idam dassanam.

*Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasā-  
calo ākaṅkhamāno<sup>2</sup> attanā 'va' attānaṃ byākareyya 'khi-  
ṇanīrayo 'mhi khīnatiracchānayo<sup>3</sup> khīnapetticisayo<sup>4</sup> khī-  
ṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-  
dhammo niyato sambodhiparāyaṇo sattakkhattu<sup>5</sup> paramaṃ<sup>6</sup>  
deve ca manusse ca sandhāvitrā saṃsaritrā dukkhaṃ<sup>7</sup> antaṃ  
karissāmī<sup>8</sup> ti'. Katamehi catūhi?*

*Idha bhikkhave ariyasāvakassa Tathāgato saddhā<sup>9</sup> sūritthā<sup>10</sup>  
patitthitā virūḥhamulajātā asaphāriyā<sup>11</sup> samanena vā brāh-  
manena vā decena vā Mārena vā Brahmanā vā kenaci vā  
lokasmim sahadhammena. Dhammo<sup>12</sup> kho pana nītthāyato  
hoti<sup>13</sup>, sakkhātō Bhagavatā dhammo sanditthiko akaliko  
chipassiko opanayiko<sup>14</sup> paccattaṃ veditabbo viññhi<sup>15</sup>, yad  
idaṃ madanimmadano | pe<sup>16</sup> | nirodho nibbānaṃ<sup>17</sup>. Saha-  
dhammiyā kho pan' assa honti itthā kantaṃ piyaṃ manāpā  
gihi c'eva pubbayitā ca. Ariyakantehi kho pana silehi  
samannāgato hoti akhundehi acchuddehi asabalehi akammā-  
sehi bhujissehi<sup>18</sup> viññappasutthehi<sup>19</sup> aparāmutthehi<sup>20</sup> samādhi-  
samvattanikehi.*

*Imhi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato  
ariyasācalo ākaṅkhamāno attanā 'va' attānaṃ byākareyya  
'khīnanīrayo 'mhi khīnatiracchānayo<sup>21</sup> khīnapetticisayo  
khīnāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-  
dhammo niyato sambodhiparāyaṇo sattakkhattu<sup>22</sup> paramaṃ  
deve ca manusse ca sandhāvitrā saṃsaritrā<sup>23</sup> dukkhaṃ<sup>24</sup>  
antaṃ karissāmī<sup>25</sup> ti'.<sup>26</sup>*

<sup>1</sup> avacca, B.

<sup>2</sup> ak°, B.

<sup>3</sup> ca, S.

<sup>4</sup> yoniyo, B.

<sup>5</sup> "pitti", B.

<sup>6</sup> "ekhattam paramo, B.

S.

<sup>7</sup> karissati, S.

<sup>8</sup> saddhādhivi°, B.

<sup>9</sup> "hariyā, B.

<sup>10</sup> om, S.

<sup>11</sup> ti, S.

<sup>12</sup> opaneyyiko, B.

<sup>13</sup> B., adds ti.

<sup>14</sup> pa, B.

<sup>15</sup> B., adds pa.

<sup>16</sup> bhā°, B.; pū°, B.

<sup>17</sup> "apassehi, B.

<sup>18</sup> om, B.

<sup>19</sup> yoniyo, B., S.

<sup>20-21</sup> om, B., S.

<sup>22</sup> karoti, B., S.



Idam dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni<sup>1</sup> subhavitāni  
ajjhuttaṃ bahuddhā ca sabbaloke  
nibbijjha<sup>2</sup> imaṃ<sup>3</sup> paraṃ ca lokaṃ<sup>4</sup>  
kālaṃ kaṅkhati bhāvitatto<sup>5</sup> sudanto<sup>6</sup> ti* (S. N.  
v. 516).

Ayaṃ bhāvanā.

*Cattā'imāni bhikkhave dhammapadāni. Katamāni cattāri?  
Anabbijjha dhammapadaṃ, abyāpādo dhammapadaṃ,  
sammāsati<sup>7</sup> dhammapadaṃ, sammāsanaūdhī dhammapadaṃ.  
Imāni llo bhikkhave cattāri dhammapadāni ti* (A. II,  
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jaha pañca ruttari<sup>8</sup> bhāvaye  
pañca saṃgātigo<sup>9</sup> bhikkhu oghatippo ti vuccati<sup>10</sup> ti* (S. I,  
p. 3; Dh. v. 370).

Pañca chinde pañca jaha ti idam dassanaṃ, pañca  
ruttari<sup>10</sup> bhāvaye pañca saṃgātigo<sup>11</sup> bhikkhu ogha-  
tippo ti vuccati ti ayaṃ bhāvanā.

Idam dassanaṃ ca bhāvanā ca.

*Ti'imāni bhikkhave indriyāni. Katamāni tiṇi?  
Anaññatānaṃ samūtitindriyaṃ<sup>12</sup> aññindriyaṃ<sup>13</sup> aññatā-  
vindriyaṃ<sup>14</sup>.*

*Katamaṃ ca bhikkhave anaññatānaṃ samūtitindriyaṃ<sup>15</sup>?*

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-  
yasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ  
ārabbhati cittaṃ paggaṇhāti padahati<sup>16</sup>. Anabhisametassa*

<sup>1</sup> 'n'ida, B.

<sup>2</sup> nibbijjamam, S.

<sup>3</sup> lokaṃ ca, B.

<sup>4</sup> bhāvito, B. S.

<sup>5</sup> sunandano, S.

<sup>6</sup> samāpatti, S.

<sup>7</sup> c'uttari, B. B.

<sup>8</sup> 'ko, S.; 'to, B.

<sup>9</sup> 'ti (without ti), S.

<sup>10</sup> in B. this stanza is wanting.

<sup>11</sup> 'ko, B.; saṃgātiko, S.

<sup>12</sup> anaññata°, B.; 'ssāmindriyaṃ, B.

<sup>13</sup> aññatāmindriyaṃ, S.

<sup>14</sup> aññatā°, B. S.

<sup>15</sup> anaññata°, B.

<sup>16</sup> pajahati, S.

*dukkhasamudayassa ariyasaccassa . . .<sup>1</sup> dukkhanirodhassa . . .<sup>2</sup> dukkhanirodhagāminīya paṭipadāya ariyasaccassa ubhisamayāya chandam janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti padahati<sup>3</sup>.*

*Idam bhikkhave anaññātānassāmitindriyaṃ<sup>4</sup> ti.*

*Idam dassanam.*

*Katamaṃ ca bhikkhave ānāṇḍindriyaṃ?*

*Idha bhikkhave bhikkhu idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .<sup>5</sup> ayaṃ dukkhanirodhagāminipati-paḍo ti yathābhūtaṃ pajānāti.*

*Idam bhikkhave ānāṇḍindriyaṃ.*

*Katamaṃ ca bhikkhave ānāṇḍāṇḍindriyaṃ<sup>6</sup>?*

*Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññācīvaṃ vimuttiṃ diṭṭhe<sup>7</sup> va dhamme sayam abhiññā sacchikatvā upasampajja viharāti, 'khiṇā jāti rusalam brahmacariyaṃ kataṃ karaṇiyaṃ nāperam itthattāya' ti pajānāti.*

*Idam bhikkhave ānāṇḍāṇḍindriyaṃ<sup>8</sup> ti.*

*Ayam bhāvanā.*

*Idam dassanaṃ ca bhāvanā ca.*

*1) Tattha katamaṃ sakavacanam?*

*Sabbapāpāse<sup>9</sup> ukaraṇaṃ kusalaṃ<sup>10</sup> upasampadā<sup>11</sup> sacittapariyodapanam etam buddhāna sasanam ti*

(Dhp. v. 183).

*Idam sakavacanam.*

*Tiṇ<sup>12</sup> imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjananti. Katamāni tiṇi?*

*Bālo bhikkhave ducintitacinti<sup>13</sup> ca hoti, dubbhāsītabhāsī ca hoti, dukkatakamakārī ca hoti.*

*Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni<sup>14</sup>.*

<sup>1</sup> pa. B. B.

<sup>2</sup> pajahati, S.

<sup>3</sup> anaññata<sup>o</sup>, B.

<sup>4</sup> pa. B. B.; S. inserts yathābhūtaṃ pajānāti.

<sup>5</sup> āññata<sup>o</sup>, S.

<sup>6</sup> \*passa, all MSS.

<sup>7</sup> kusaliassa up<sup>o</sup>, B., S. <sup>8</sup> ducinti<sup>o</sup>, B. B., <sup>9</sup> \*padāni, S.

*Tim' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni<sup>1</sup>, yehi paṇḍitaṃ paṇḍito ti jare sañjānanti. Katamāni tihi?*

*Paṇḍito bhikkhave sucintācinti<sup>2</sup> ca hoti, subhāsitaḥhūsi<sup>3</sup> ca hoti, sakatakammakāri<sup>4</sup> ca hoti.*

*Imāni kho bhikkhave tihi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102sq.).*

*Idam sakavacanam.*

k) *Tattha katamam paravacanam?*

*Pūthavisamo n'atthi vitthato*

*ninno pātālasamo<sup>5</sup> na vijjati*

*Merusamo n'atthi unnato*

*cakkavatisadisso n'atthi poriso ti.*

*Idam paravacanam.*

*Hotu devānam inda subhāsitenā jayo ti.*

*Hotu Vepacitti subhāsitenā jayo ti.*

*Bhaya Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

*Bhiyyo bālā<sup>6</sup> pakujjheyyuṃ no c'assa paṭisedhako<sup>7</sup>*

*tasmā bhasena danḍena dhūro bālaṃ nisedhaya ti.*

*Bhāsītāya kho pana<sup>8</sup> bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuñhi ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaya devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imaṃ gātham abhāsi: —*

*Etad eva ahaṃ matāne bālassa paṭisedhanaṃ*

*paraṃ sampkupitaṃ natvā yo sato upasammati ti.*

*Bhāsītāya kho pana<sup>9</sup> bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuñhi ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittinā asurindaṃ etad avoca: bhaya Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

<sup>1</sup> padāni, B.<sub>1</sub>.      <sup>2</sup> sukata<sup>o</sup>, B. S.      <sup>3</sup> pādātala<sup>o</sup>, B.<sub>1</sub>.

<sup>4</sup> bālo, B.<sub>1</sub>.      <sup>5</sup> kā, B.<sub>1</sub>.      <sup>6</sup> om. B. B.<sub>1</sub>.      <sup>7</sup> om. S.

*Etad eva titikkhāya vjjaṃ passāmi Vāsava  
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati  
ajjhārūhati<sup>1</sup> dhummedho go va bhiyyo palāyinaṃ ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena  
gāthāya asurā anumodissu, devā tuṇhī ahesuṃ. Atha llo  
bhikkhave<sup>2</sup> Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad  
avoca: bhava devānaṃ inda gāthān ti.*

*Atha kho bhikkhave Sakko devānaṃ indo imā gāthāyo  
abhāsi: —*

*Kāmaṃ maññatu vā<sup>3</sup> mā vā bhayā<sup>4</sup> myāyaṃ titikkhati  
sadutthaparamū atthā khantiyā<sup>5</sup> bhiyyo nā vjjeti.*

*Yo have balavā santo dubbalassa titikkhati  
tam āhu paramaṃ khantiṃ<sup>6</sup> niccaṃ khamati<sup>7</sup> dubbala.  
Abalaṃ tam balaṃ āhu yassa bālabalaṃ<sup>8</sup> ba'am<sup>9</sup>  
balassa<sup>10</sup> dhammaguttassa paṭivattā nā vjjeti.*

*Tas<sup>11</sup> eva tena pāpiyo yo kuddhaṃ paṭikujjhati  
kuddhaṃ apatikujjhanto<sup>12</sup> saṅgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca  
paraṃ saṃkujjitaṃ natvā yo sato upasammali<sup>13</sup>.*

*Ubhinnam tikicchantānaṃ<sup>14</sup> attano ca<sup>15</sup> parassa ca  
janaṃ maññanti bālo ti ye dhammassa akoridā ti.*

*Bhāsītāsu kho pana<sup>16</sup> bhikkhave Sakkena devānaṃ indena  
gāthāsu devā anumodissu, asurā tuṇhī ahesuṃ ti (S. I,  
p. 222 sqq.).*

*Idaṃ paravacanam.*

*Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?*

*Yā ca pattam yā ca patṭabham, ubhayaṃ etaṃ rajānu-  
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silatā<sup>17</sup> vatā<sup>18</sup> =  
jīvitā<sup>19</sup> brahmacariyaṃ upatthānasārā<sup>20</sup>, ayaṃ eko anto,  
ye ca evaṃvādino evaṃvādiṇino: n'atthi kāmesu doko ti, ayaṃ*

<sup>1</sup> ajjha°, B.

<sup>2</sup> om. B. B.

<sup>3</sup> bhava, S.

<sup>4</sup> khantā, B.

<sup>5</sup> \*ti, B.

<sup>6</sup> \*tu, S.

<sup>7</sup> \*phalaṃ, B. Com.

<sup>8</sup> om. B.

<sup>9</sup> balassa, B.

<sup>10</sup> appa°, S.

<sup>11</sup> \*sammajjati, B.

<sup>12</sup> santikicch°, S.; pi akujjhantānaṃ, B.

<sup>13</sup> om. S.

<sup>14</sup> silavatā, B.

<sup>15</sup> om. B. S.

<sup>16</sup> S. adds ti.



*duṭṭhiyo anto. Icc ete ubho antā kaṭasivandhanā<sup>1</sup> kaṭasiyo<sup>2</sup>  
 \* dīṭṭhiṃ vaddhenti. Ete<sup>3</sup> ubho ante anabhināya diyaṇṭi  
 eke atidhāvanti<sup>4</sup> eke ti.*

*Idaṃ paravacanam.*

*Ye ca kko te ubho ante abhināya tatra ca na ahesuṃ,  
 te na<sup>5</sup> ca amaññissu<sup>6</sup>, vassan tesam n'atthi paññāpanāyā ti.*

*Idaṃ sakavacanam.*

*Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.*

*Rājā Pasenadi<sup>7</sup> Kosalo Bhagavantam etad avoca: idha  
 mayham bhante raḥogataṣṣa paṭisaḷḷinassa evaṃ cetaso pari-  
 citakko udapādi: kesuṃ nu kko piyo attā kesuṃ appiyo<sup>8</sup>  
 attā ti? Tassa mayham bhante etad ahosi: ye kko keci  
 kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti ma-  
 nasa duccaritaṃ caranti, tesam appiyo<sup>9</sup> attā, kiñcāpi te  
 evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko tesam appiyo<sup>10</sup>  
 attā. Taṃ kiṃsa hetu? Yaṃ<sup>11</sup> hi<sup>12</sup> appiyo<sup>13</sup> appiyassa<sup>14</sup>  
 kareyya, tan te attanā 'va attano karonti, tasmā tesam  
 appiyo<sup>15</sup> attā. Ye ca kko keci kāyena sucaritaṃ caranti  
 vācāya sucaritaṃ caranti manasa sucaritaṃ caranti, tesam  
 piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo<sup>16</sup> no attā' ti.  
 Atha kko tesam piyo attā. Taṃ kiṃsa hetu? Yaṃ hi piyo  
 piyassa kareyya, tan te attanā 'va attano karonti, tasmā  
 tesam piyo attā ti.*

*Evaṃ etaṃ mahārāja, evaṃ<sup>17</sup> etaṃ<sup>18</sup> mahārāja<sup>19</sup>. Ye  
 hi keci mahārāja kāyena duccaritaṃ caranti vācāya duc-  
 caritaṃ caranti manasa duccaritaṃ caranti, tesam appiyo<sup>20</sup>  
 attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko  
 tesam appiyo<sup>21</sup> attā. Taṃ kiṃsa hetu? Yaṃ hi mahārāja  
 appiyo<sup>22</sup> appiyassa<sup>23</sup> kareyya, tan te attanā 'va attano ka-  
 ronti, tasmā tesam appiyo<sup>24</sup> attā. Ye ca kko keci mahārāja  
 kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasa  
 sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-  
 deyyuṃ 'appiyo<sup>25</sup> no attā' ti. Atha kko tesam piyo attā.*

<sup>1</sup> kaṭaso, B. B.

<sup>2</sup> ke, B.

<sup>3</sup> B, adds te.

<sup>4</sup> abhi, B. B.

<sup>5</sup> B, adds na.

<sup>6</sup> dhaññissu, S.

<sup>7</sup> di, S.; Passe, B.

<sup>8</sup> apiyo, B.; nappiyo, S.

<sup>9</sup> api, B.

<sup>10</sup> yaññi, S.

<sup>11</sup> im, B.

*Taṃ kissa hetu? Yaṃ hi mahārāja piya piyassa kareyya,  
taṃ te attanā 'ca attano karonti, tasmiṃ tesam piya attā ti.*

*Idam avoca Bhagavā | pe' | Satthā: —*

*Attanā ca piyaṃ<sup>1</sup> jannā na naṃ pāpena samunje  
na hi taṃ sulabham hoti sukham dukkaṭakārīnā,  
Antakenādhīpannessa<sup>2</sup> jahato mānusaṃ bhavaṃ  
kim hi tassa sakam hoti kiṃ<sup>3</sup> ca<sup>4</sup> ādāya gacchati  
kiṃ'assa anugaṃ hoti chāyā va anapāyini<sup>5</sup>? —*

*Ubho puṇṇā ca pāpaṃ<sup>6</sup> ca yaṃ macco kurute ulha  
taṃ<sup>7</sup> hi<sup>8</sup> tassa sakam hoti taṃ ca ādāya gacchati  
taṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup>.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ<sup>10</sup> samparāyikaṃ<sup>11</sup>  
puṇṇāni paralokasmiṃ patitthū honti paṇina ti (S. I,  
p. 71sq; cf. p. 93).*

*Idam suttam paravacanam.*

*Anugiti sakavacanam.*

*Idam sakavacanā ca paravacanā ca.*

1) Tattha katamaṃ vissajjanīyam?

*Pañhe<sup>12</sup> pucchito idam abhiññeyyam, idam pariññeyyam,  
idam pahūtabbam, idam bhāvetabbam, idam sacchikātabbam.  
Ime dhammā evaṃ gahitā idam phalaṃ nibbattayanti<sup>13</sup>.  
Tesaṃ evaṃ<sup>14</sup> gahitānaṃ ayaṃ attā itī.*

*Idam<sup>15</sup> vissajjanīyam.*

*Uḷāro buddho Bhagavā ti buddha-ulārataṃ dhamma-  
saṅkhatatam saṃghasuppatipattiā ca ekamsen<sup>16</sup> eva niddise,  
sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti<sup>17</sup> sabbe  
dhammā anattā ti ekamsen<sup>18</sup> eva<sup>19</sup> niddise<sup>20</sup>, yaṃ vā paṇ-  
ānānaṃ pi evaṃ jātiyaṃ<sup>21</sup> ti.*

*Idam vissajjanīyam.*

<sup>1</sup> pa, B. B.; S. in full.      <sup>2</sup> pr, B.

<sup>3</sup> "kenādi", S.; maraṇenābhībhūtaṃ, B.

<sup>4</sup> kiṃ, S.      <sup>5</sup> anu, B. B.      <sup>6</sup> puṇṇā, S.

<sup>7</sup> taṃ hi, B.; ta hi, S.      <sup>8</sup> anu, all MSS.

<sup>9</sup> nicc, B.      <sup>10</sup> samva, S.      <sup>11</sup> pariñhe, S.

<sup>12</sup> nibbatti, S.      <sup>13</sup> eva, S.      <sup>14</sup> itī, B.

<sup>15</sup> S. adds ekamsen' eva niddise.      <sup>16</sup> om, S.

<sup>17</sup> \*yaṃ (without ti). B. B.; \*kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhaṭo<sup>1</sup> te naraḍammarāthi  
devamanussā<sup>2</sup> manasā vicintitaṃ<sup>3</sup>  
sabbe na jaṇiṇā kaṇiṇā pi paṇino.  
Santam samādhiṃ arañam nisevato  
kin taṃ Bhagavā ākaṅkhati ti?*

Idam avissajjaniyaṃ.

*Ettako<sup>4</sup> Bhagavā silakkhandhe samādhikkhandhe<sup>5</sup> paṇi-  
kikkhandhe<sup>6</sup> vimuttikkhandhe vimuttiānāḍassanakkhandhe  
iriyāyaṃ pabbhāva hitesitāyaṃ karuṇāyaṃ<sup>7</sup> iddhiyaṃ ti.*

Idam avissajjaniyaṃ.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke  
uppādā tīraṇaṃ ratanānaṃ uppādā<sup>8</sup> buddharatanassa  
phaṇṇaratanassa samgharatanassa kiṃ paṇānāni<sup>9</sup>? Tīṇi  
ratanāni ti.*

Idam avissajjaniyaṃ.

Buddhavisayo avissajjaniyo<sup>10</sup>, puggalaparoparaññuta<sup>11</sup>  
avissajjaniyā.

*Pubbā bhikkhave koṭi na paṇāyati, avijjānīcarapāṇaṃ  
sattānaṃ<sup>12</sup> tanhāsamiyojanānaṃ sakiṃ nirayaṃ sakiṃ ti-  
racchānayaṇiṃ sakiṃ pettivisayaṃ<sup>13</sup> sakiṃ asurayaṇiṃ  
sakiṃ deve sakiṃ manusse sandhaviṭaṃ saṃsaritaṃ. Katama  
pubbā koṭi ti?*

avissajjaniyaṃ.

Na<sup>14</sup> paṇāyati<sup>15</sup> ti sāvakaṇaṃ nāpavekallena.

Devidhā buddhānaṃ bhagavantānaṃ desanā<sup>16</sup>; attūpanāyikā  
ca parūpanāyikā ca. Na paṇāyati ti parūpanāyikā. N'atthi  
buddhānaṃ bhagavantānaṃ avijānana<sup>17</sup> ti attūpanāyikā<sup>18</sup>,  
yathā Bhagavā Kokālikam bhikkhuṃ ārabha aññataram  
bhikkhuṃ evaṃ āha: —

<sup>1</sup> \*te, S.      <sup>2</sup> devā ma°, B.      <sup>3</sup> pi ci°, S.

<sup>4</sup> ettha ko, S.      <sup>5</sup> om. S.      <sup>6</sup> paṇṇā°, B.

<sup>7</sup> \*āya, B.; karuṇā, S.      <sup>8</sup> \*do, B., S.

<sup>9</sup> \*nā, B.,      <sup>10</sup> vi°, S.

<sup>11</sup> \*varaññuta, B.; \*payodaññuta, S.      <sup>12</sup> attānaṃ, B.

<sup>13</sup> pitti°, B.      <sup>14</sup> \*ti (without ti), B.

<sup>15</sup> \*nānaṃ, S.      <sup>16</sup> appajānana, B., S.

<sup>17</sup> atthupa°, B., S.

*Seyyathā pi bhikkhu visatikhāriko Kosulako<sup>1</sup> tilavāho . . .<sup>2</sup> na tressa eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko<sup>3</sup> abobo nirayo. Seyyathā pi bhikkhu visati ababā nirayā, evam eko<sup>4</sup> aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko ahaho<sup>5</sup> nirayo. Seyyathā pi bhikkhu visati ahahā<sup>6</sup> nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko<sup>7</sup> sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>8</sup> nirayo. Seyyathā pi bhikkhu visati uppalakā nirayā, evam eko pundariko nirayo. Seyyathā pi bhikkhu visati pundarikā nirayā, evam eko padumo nirayo. Padumam kko pana bhikkhu nirayam Kohāliko bhikkhu uppanno<sup>9</sup> Sariputta-Moggallānesu cittaṃ aghātetvā<sup>10</sup> ti (S. I, p. 152; A. V, p. 173).*

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asamkheyyo<sup>11</sup> ti sabban tam avissajjanīyam.

Idam avissajjanīyam.

Tattha katamam vissajjanīyaṃ ca avissajjanīyaṃ ca?

*Yadā so Upako ājiviko Bhagavantam āha: kuhim āvuso Gotama gamissavī<sup>12</sup> ti? Bhagavā āha: Bārūnasijam gamissāmi, ahan tam amatadudrubhim<sup>13</sup> dhammacakkham pavattetum loka appasivattiyaṃ ti. Upako ājiviko āha: jino ti kko āvuso kko<sup>14</sup> Gotama paṭijānāsi ti? Bhagavā āha:*

*Jinā ve mālisā<sup>15</sup> hontī ye pattā āsavakkhayaṃ*

*jitā me pāpakā dhammā tasmāham<sup>16</sup> Upaka jino ti*

(Cf. Vin I, p. 8).

Katham jino kena jino ti vissajjanīyam, katamo jino ti avissajjanīyam, katamo āsavakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti<sup>17</sup> vissajjanīyam, kittako<sup>18</sup> āsavakkhayaṃ ti avissajjanīyam.

<sup>1</sup> 'liko, B.

<sup>2</sup> pe, S.

<sup>3</sup> eva ko, B.

<sup>4</sup> aga<sup>2</sup>, S.

<sup>5</sup> upa<sup>2</sup>, B.

<sup>6</sup> uppanno, S.

<sup>7</sup> agh<sup>2</sup>, S. (without ti).

<sup>8</sup> khayo, S.

<sup>9</sup> 'ti, S.

<sup>10</sup> 'dudrati, B.

<sup>11</sup> om, S.

<sup>12</sup> mārisā, B.

<sup>13</sup> tasmā tam, S.

<sup>14</sup> ti, S.

<sup>15</sup> kitako, S.; tatthako, B.



Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti<sup>1</sup> vissajjaniyam. Atthi rūpaṃ ti vissajjaniyam. Rūpaṃ Tathāgato ti avissajjaniyam<sup>2</sup>. Rāpavā<sup>3</sup> Tathāgato ti avissajjaniyam. Rūpe<sup>4</sup> Tathāgato ti avissajjaniyam. Tathāgate rūpaṃ ti avissajjaniyam. Evaṃ atthi vedanā | pe<sup>5</sup> | saññā . . . samkhāra. Atthi viññāṇaṃ ti vissajjaniyam. Viññāṇaṃ Tathāgato ti avissajjaniyam. Viññāṇava<sup>6</sup> Tathāgato ti avissajjaniyam. Viññāṇe Tathāgato ti avissajjaniyam. Tathāgate viññāṇaṃ ti avissajjaniyam. Anñatra rūpeṇa Tathāgato ti avissajjaniyam. Anñatra vedanāya | pe<sup>5</sup> | saññāya . . . samkhārehi . . . viññāṇeṇa Tathāgato ti avissajjaniyam. Ayaṃ so Tathāgato arupako . . . avedanako . . . asaññako . . . asamkhārako . . . avinñāṇako ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhūnaṃ visuddhena atikkantamānusakena satte caramāṇe upapajjamāṇe<sup>7</sup>. Evaṃ sabbhaṃ | pe<sup>8</sup> | yathakammūpage satte pajānāti ti vissajjaniyam. Katame sattā, katamo Tathāgato ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyam. Atthi Tathāgato parammarupā ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammam?

*Maranenābhūtatassa jahato mānusaṃ bhavaṃ kiṃ<sup>9</sup> hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>10</sup>? —*

*Ubbho puññaṃ ca pāpaṃ ca yaṃ macco karute ilha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>11</sup> ti.*

(Cf. p. 175).

Idam kammam.

*Puna ca paraṃ. bhikkhave bālaṃ pīthasamāraḥhaṃ vā*

<sup>1</sup> om. S.

<sup>2</sup> S. repeats this phrase.

<sup>3</sup> rūpaṃ va. S.

<sup>4</sup> S. adds vā.

<sup>5</sup> pa. B. B.

<sup>6</sup> B. omits this phrase.

<sup>7</sup> uppajj. S.

<sup>8</sup> ki. B.

<sup>9</sup> am<sup>12</sup>. B. B.

mañcasamārūḥaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni<sup>1</sup> 'ssa tamhi<sup>2</sup> samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahantaṃ<sup>3</sup> pabbatakatānaṃ chāyā sāyanhasamayaṃ<sup>4</sup> pathaviyaṃ<sup>5</sup> olambanti ajjholambanti abhilambanti, evaṃ eva kho bhikkhave balaṃ pīṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe<sup>6</sup> pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni<sup>7</sup> 'ssa tamhi<sup>8</sup> samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālaṃ evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ<sup>9</sup>, kataṃ pāpaṃ kataṃ luddaṃ<sup>10</sup> kataṃ kibbisaṃ, yāvatā bho akatakalayaṇaṃ akatakusalaṇaṃ akatabhīruttānaṃ<sup>11</sup> kutapāpānaṃ kutaluddānaṃ kutakibbisānaṃ gati<sup>12</sup>, taṃ gatiṃ pecca<sup>13</sup> gacchāmi ti. So socati kilamati paridevati urattāṇaṃ<sup>14</sup> kandaṭṭhi sammohaṃ<sup>15</sup> āpajati ti.

Puna ca paraṃ bhikkhave pañḍitaṃ pīṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni<sup>16</sup> 'ssa tamhi<sup>17</sup> samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahantaṃ<sup>18</sup> pabbatakatānaṃ chāyā sāyanhasamayaṃ<sup>19</sup> pathaviyaṃ<sup>20</sup> olambanti ajjholambanti abhilambanti, evaṃ eva kho bhikkhave pañḍitaṃ pīṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya<sup>21</sup> vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni<sup>22</sup> 'ssa tamhi<sup>23</sup> samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave pañḍitaṃ evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisaṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

<sup>1</sup> om. B.<sup>2</sup> mhi, B.<sup>3</sup> mahantaṃ, S.<sup>4</sup> ye, S.<sup>5</sup> vā, B., S.<sup>6</sup> B. adds vā.<sup>7</sup> abhira, B.<sup>8</sup> luddakaṃ, B.; luddham, B.<sup>9</sup> ka gati, S.<sup>10</sup> pacca, B.<sup>11</sup> ji, B. B.<sup>12</sup> sammāhaṃ, S.; samohaṃ, B.<sup>13</sup> yam, S.<sup>14</sup> om. S.

akatapāpānaṃ akataduddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāpānaṃ gati, taṃ gatiṃ pecca<sup>1</sup> gacchāmi ti. So na socati na kilamati na paridevati na urattāti<sup>2</sup> kandati na sammoham<sup>3</sup> āpajjati, 'katam me<sup>4</sup> puññaṃ<sup>5</sup> akataṃ<sup>6</sup> pāpaṃ, yā bhavissati gati akatapāpassa akataduddassa akatakibbisassa katapunnassa katakusalassa katabhīruttāpassa, taṃ peccabhava<sup>7</sup> gatiṃ paccanubhavissāmi<sup>8</sup> ti vippatissaro na jāyati. Avippatissarino kho bhikkhave itthiya vā parisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇeṃ bhaddikā kalakiriya<sup>9</sup> ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ<sup>1</sup> imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ<sup>1</sup> imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o! Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>2</sup> paṭiladdho brahmacariyavāsāya. Ditthā mayū bhikkhave cha phassāyatanikā nāma niraya.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittharūpaṃ yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe<sup>3</sup> | ghānena . . . jissāya . . . kāyena . . . yaṃ kiñci mānasā dhammaṃ vijānāti anitthadhammaṃ<sup>4</sup> yeva vijānāti no itthadhammaṃ<sup>5</sup>, akantadhammaṃ<sup>6</sup> yeva vijānāti no kantadhammaṃ<sup>7</sup>, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo<sup>8</sup> vo<sup>9</sup>.

<sup>1</sup> pacca, B.

<sup>2</sup> samoham, B.

<sup>3</sup> paccā°, B. B.

<sup>4</sup> kalamk°, S.

<sup>5</sup> pa, B.; la, B.

<sup>6</sup> B. adds ca.

<sup>7</sup> li, B. B.

<sup>8</sup> om, S.

<sup>9</sup> paccā°, B.

<sup>10</sup> B. adds bhikkhave.

<sup>11</sup> °rūpaṃ, B. S.

paṭiladdho brahmacariyavāsāya. Dīṭhā mayā bhikkhave  
Sia phassāyataniṅkā nāma saggā.

Tattha yaṃ līhei cakkhunā rūpaṃ passati ittharūpaṃ  
yeva passati no anittharūpaṃ, kantarūpaṃ yeva passati no  
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-  
paṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe<sup>1</sup> | ghānena . . .  
jivhaya . . . kāyena . . . manasā dhammaṃ vijānāti, ittha-  
dhammaṃ<sup>2</sup> yeva vijānāti no anitthadhammaṃ<sup>3</sup>, kantadham-  
maṃ<sup>4</sup> yeva vijānāti no akantadhammaṃ<sup>5</sup>, manāpadham-  
maṃ<sup>6</sup> yeva vijānāti no amanāpadhammaṃ<sup>7</sup>.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, lhaṇo vo<sup>8</sup>  
paṭiladdho brahmacariyavāsāya ti.

Ayaṃ vipāko.

Sutthivassasahasāni paripunnāni sabbaso  
niraye<sup>9</sup> paccamānānaṃ<sup>10</sup> kadā anto bhavissati? —

N'atthi anto kuto anto na anto<sup>11</sup> paṭidissati  
tadā hi pakatam paṇaṃ mama<sup>12</sup> tuyhaṃ ca mārisā ti

(Jāt. III. p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacāri<sup>13</sup> hi nava paṇatto  
yahiṃ<sup>14</sup> yahiṃ<sup>15</sup> gacchati duggatiyo<sup>16</sup>  
so naṃ adhammo carito hanāti<sup>17</sup>  
ayaṃ<sup>18</sup> gahito yatha kuṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino<sup>19</sup>  
adhammo nirayaṃ neti dhammo pāpeti saggatin<sup>20</sup> ti<sup>21</sup>.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puṇṇānaṃ bhūyittha, sukhaṃ<sup>22</sup> etaṃ bhik-  
khave adhivācānaṃ itthassa kantaṃ piyassa manāpassa,

<sup>1</sup> pa. B.; la. B.

<sup>2</sup> rūpaṃ, B.; S.

<sup>3</sup> kantā, B.; rūpaṃ, S. <sup>4</sup> B. adds bhikkhave.

<sup>5</sup> nirayamihi, B. <sup>6</sup> paccamānassa, B.

<sup>7</sup> antam, B. <sup>8</sup> mamaṃ, B. <sup>9</sup> cāri, B.

<sup>10</sup> yahi, B. B. <sup>11</sup> ti so, B. Com.; \*tiṃ, S.

<sup>12</sup> hanāti, Com. <sup>13</sup> ayaṃ, S. <sup>14</sup> samam vi, B.

<sup>15</sup> \*tiṃ (without ti), S.

<sup>16</sup> For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.



yad idam puññāni. Abhiññāmi kho panāham bhikkhave  
 digharattam katānam<sup>1</sup> puññānam<sup>2</sup> digharattam ittham  
 kantam piyam manipam vipakam paccanubhūtam. Satta  
 cussāni mettacittam bhāvetvā satta samvattavivattakappe  
 na<sup>3</sup> imam lokam punar<sup>4</sup> āgamisim<sup>5</sup>, samvuttamāne sudā-  
 ham<sup>6</sup> bhikkhave kappe Abhassarūpago homi, vivattamāne  
 kappe sumam brahmacivimānam upapajjāmi. Tatra sudā-  
 ham<sup>7</sup> bhikkhave Brahmā homi Mahābrahmā abhiññā ana-  
 bhūhūto amādatthūlaso<sup>8</sup> vasavatti. Chattimsakkhattum<sup>9</sup>  
 kho panāham bhikkhave Sakko ahosi<sup>10</sup> devānam indo.  
 Anekasatukhattum<sup>11</sup> rājā ahosi<sup>12</sup> cakkavatti dhammiko  
 dhammarājā cāturan<sup>13</sup> vijitāvi janapadathāvariya<sup>14</sup>patto  
 sattaratana<sup>15</sup>samanūgato, ko pana vādo padesarajjassa.  
 Tassa<sup>16</sup> mayham bhikkhave etad ahosi: kissa me kho me  
 idam kammassa phalam, kissa kammassa vipako, yenāham  
 etarahi evamāhiddhiko evamāhānubhāro ti? Tassa may-  
 ham bhikkhave etad ahosi: tinnam kho me idam kammānam  
 phalam, tinnam kammānam vipako, yenāham etarahi eva-  
 mahiddhiko evamāhānubhāro, seyyathidam dānassa dā-  
 massā samyamassā ti. (Cf. A. IV. p. 88 sq.).

Tattha yañ ca dānam yo ca damo yo ca samyamam, idam  
 kammam, yo tappaccayā vipako paccanubhūto, ayam  
 vipako. Tattha Cullakammavibhaṅgo<sup>17</sup> vattabbo, yañ  
 Subhassa<sup>18</sup> mānavassa Todeyyaputtassa<sup>19</sup> desitam (Cf.  
 D. I. p. 204 sq.).

Tattha ye dhammā appāyuka<sup>20</sup>-dighāyukatāya<sup>21</sup> sam-  
 vattanti bahvābādha<sup>22</sup>-appābādhatāya appesakkha-mahe-  
 sakkhatāya dubbayya-suvannatāya<sup>23</sup> nicakulika-uccakulika-  
 tāya appabhoga-mahābhogatāya dappāñña-paṇnavantatāya

<sup>1</sup> puññāni katānam, B.<sup>2</sup> om. B.<sup>3</sup> puna, B.<sup>4</sup> st. S.; nāgamāsi, B.<sup>5</sup> punāham, B.<sup>6</sup> datthum d°, B.<sup>7</sup> chasakkhattum, B.<sup>8</sup> si. B. S.<sup>9</sup> tu, B.<sup>10</sup> ca°, B. S.<sup>11</sup> om. S.<sup>12</sup> cūla°, B.; cūla°, S.<sup>13</sup> sutassa, B.<sup>14</sup> Toreyya°, B. B.<sup>15</sup> appāyukatāya, B.<sup>16</sup> bahvā°, S.<sup>17</sup> subhānatāya, S.

ca samvattanti, idaṃ kammam, ya tattha appāyuka-digha-yukatā | pe<sup>1</sup> | duppaṇṇapaṇṇavantatā, ayam vipāko.

Idaṃ kammam ca vipāko ca.

p) Tattha katamam kusalam?

*Vacānurakkhi manasā susamvuto*

*kāyena ca<sup>2</sup> akusalam<sup>3</sup> na kayirā<sup>4</sup>;*

*ete tayo kammapathe visodhaye*

*ārādhaye maggam<sup>5</sup> isippavedītan ti (Dhp. v. 281).*

Idaṃ kusalam.

*Yassa kāyena vācāya manasā n'atthi dukkatam<sup>6</sup>*

*samvutam tīhi thūnehī, tam ahaṃ brahmā brāhmaṇan ti*

*(Dhp. v. 391).*

Idaṃ kusalam.

*Tin<sup>7</sup> imāni bhikkhave kusalamūlāni. Katamāni tīni<sup>8</sup>*

*Alobho kusalamūlam<sup>9</sup>, adoso kusalamūlam, amoho kusalamūlam.*

*Imāni kho bhikkhave tīni kusalamūlāni (A. I. p. 203).*

Idaṃ kusalam.

*Vijjā bhikkhave pubbaṅgamā kusalanam dhammanam<sup>10</sup>*  
*samūpattiyaṃ anuveda<sup>11</sup> hiriṃ<sup>12</sup> ca<sup>13</sup> ottappaṃ cā ti.*

Idaṃ kusalam.

q) Tattha katamam akusalam?

*Yassa accantadussilyam<sup>14</sup> mālurā<sup>15</sup> salam iv'otatam*

*karoti so tath<sup>16</sup> attānam<sup>17</sup> yathā nam<sup>18</sup> icchati diso ti*

*(Dhp. v. 162).*

Idaṃ akusalam.

*Attanā hi katam paṇaṃ attajam attasambhavam*

*añhimatthati dummedham vajiram v'andhamayan manin<sup>19</sup> ti*

*(Dhp. v. 161)*

Idaṃ akusalam.

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> c'aku', B.

<sup>3</sup> kariyā, B., Com.

<sup>4</sup> maggam, B., S.

<sup>5</sup> tam, S. Com.

<sup>6</sup> S. continues: pe | imāni.

<sup>7</sup> om. B.

<sup>8</sup> anveteva, B.

<sup>9</sup> hiri, B. B.

<sup>10</sup> dussilyam, B.

<sup>11</sup> vi, B.

<sup>12</sup> tattānam, B.; tam attānam, S.

<sup>13</sup> om. S.

<sup>14</sup> mahi, B.

*Dasa kamma-patho niseviya  
akusalaṃ kusalehi vivajjitā  
garahā<sup>1</sup> ca<sup>2</sup> bhavanti devate  
bālamatiṃ nirayesu paccare<sup>3</sup> ti.*

Idaṃ akusalaṃ.

*Tiṇi<sup>4</sup> imāni bhikkhave akusalamūlāni. Katamāni tṇi?  
Lobho akusalamūlaṃ, dōso akusalamūlaṃ, moho akusala-  
mūlaṃ.*

*Imāni llo bhikkhave tṇi akusalamūlāni<sup>5</sup> ti (A. I,  
Idaṃ akusalaṃ. [p. 201].*

Tattha katamaṃ kusalaṃ ca akusalaṃ ca?

*Yādisaṃ capate bjaṃ tādisaṃ hurate phalaṃ  
kalyāṇakāri<sup>6</sup> kalyāṇaṃ pāpakāri ca pāpakaṃ<sup>7</sup> ti (S. I,  
p. 227; Jāt. II, p. 202; III, p. 158).*

Tattha yaṃ āha: kalyāṇakāri kalyāṇaṃ ti idaṃ kusalaṃ,  
yaṃ<sup>8</sup> āha: pāpakāri ca pāpakaṃ ti idaṃ akusalaṃ.

Idaṃ kusalaṃ ca akusalaṃ ca.

*Subhena kammena vajanti suggatiṃ  
apāyabhūmiṃ<sup>9</sup> asubhena<sup>10</sup> kammunā  
khaṇḍaṃ ca kammaṃ vimuttacetasa<sup>11</sup>  
nibbanti<sup>12</sup> te joti<sup>13</sup>-r-iv'indhanakkhayā.<sup>14</sup>*

Tattha yaṃ āha: subhena kammena vajanti suggatiṃ<sup>15</sup>  
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-  
munā ti idaṃ akusalaṃ.

Idaṃ kusalaṃ ca akusalaṃ ca.

r) Tattha katamaṃ anuññātaṃ?

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ<sup>16</sup> aheṭṭhayaṃ<sup>17</sup>  
paleti rasam ādāya, evaṃ gāme muniṃ care ti (Dhp. v. 49).*

Idaṃ anuññātaṃ.

<sup>1</sup> so all MSS.

<sup>2</sup> om. S.

<sup>3</sup> ye, B.

<sup>4</sup> ni (without ti), B.

<sup>5</sup> kāri yaṃ, S.

<sup>6</sup> kam (without ti), B.

<sup>7</sup> tattha yaṃ, S.

<sup>8</sup> apiya, B.

<sup>9</sup> asutena, B.

<sup>10</sup> sū, B.; S.; vimutti, all MSS. exc. Com.

<sup>11</sup> nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

<sup>12-13</sup> joti-d-iv'indana, B.; jodanakkhayā, S.

<sup>14</sup> ti, B.; S.

<sup>15</sup> vannaṃ agandhaṃ, B.

<sup>16</sup> apothayaṃ, B. Com.; apedhayaṃ, B.

*Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?*

*Idha bhikkhave bhikkhu paṭimokkhasaṃparasamūto viharati ācāragocarasampanno apumattesu vājese bhayadasāni<sup>1</sup> samādāya sikkhati sikkhāpadesu, kāyakammavacikammena samannāgato kusalena parisuddhājīvo, āradḍhaviriyo kho pana hoti thāmarā dāḥaparakkamo anikkhattadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyaṃ, paññavā kho pana hoti udāyatthagāminiya<sup>2</sup> paññāya samannāgato ariyaṃ nibbedhikāya sammādukkhakkhayaḡāminiya<sup>3</sup>.*

*Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.*

*Idaṃ anuṇātāṃ.*

*Dasa<sup>4</sup> ime bhikkhave dhammā pabbajitena abhinhaṃ paccavekkhitabbā<sup>5</sup>. Katame dasa?*

*Vevanṇiyaṃ<sup>6</sup> ajjhāpagato ti pabbajitena abhinhaṃ paccavekkhitabbāṃ | pe<sup>7</sup> |*

*Ime kho bhikkhave dasa dhammā pabbajitena abhinhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).*

*Idaṃ anuṇātāṃ.*

*Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?*

*Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.*

*Imāni kho bhikkhave tiṇi karaṇīyāni<sup>8</sup> ti.*

*Idaṃ anuṇātāṃ.*

*s) Tattha katamaṃ paṭikkhittam?*

*N'atthi puṭṭasamaṃ pemaṃ n'atthi goṇasamaṃ dhanam n'atthi sūriyasamā<sup>9</sup> ābhā samuddaparamā sarā ti (S. I, p. 6).*

*Bhagava āha: —*

*N'atthi attasamaṃ<sup>10</sup> pemaṃ n'atthi dhanāśasamaṃ dhanam n'atthi paññāsamaṃ ābhā cutthi ve paramā sarā ti (S. I, p. 6).*

*Ettha yaṃ purimakaṃ<sup>11</sup> idaṃ paṭikkhittam.*

<sup>1</sup> "jassādi, B.

<sup>2</sup> udayabbayagā, S.

<sup>3</sup> samā, B. B.

<sup>4</sup> das, B.

<sup>5</sup> "tabbaṃ, B., S.

<sup>6</sup> "yam pi, B.

<sup>7</sup> pa, B. B.

<sup>8</sup> "ni (without ti), B.

<sup>9</sup> su, B., S.

<sup>10</sup> attha, B.

<sup>11</sup> parimāṇam, B.



*Tiṃ' imāni bhikkhave akaraṇiyyāni. Kotamāni tiṃ?*  
*Kaya-duccaritaṃ vaci-duccaritaṃ manoduccaritaṃ ti.*  
*Imāni kho bhikkhave tiṃ akaraṇiyyāni<sup>1</sup> ti.*  
*Idaṃ paṭikkhittaṃ.*

*Tattha kataṃaṃ anuññātāṃ ca paṭikkhittaṃ ca?*

*Kim<sup>2</sup> su'dha<sup>3</sup> bhita<sup>4</sup> jaṇḍā anekā*  
*magga<sup>5</sup> c'anekāyatanā parutto*  
*peccāmi taṃ Gotama bhūripanūā*  
*kisim<sup>6</sup> thito paralokaṃ na bhāye ti? —*  
*Vācaṃ manāṃ ca paṇidhāya sammā<sup>7</sup>*  
*kāyena papāni akubbamāno*  
*bhāvannapānaṃ<sup>8</sup> gharāṃ āvasanto*  
*saddho<sup>9</sup> mudu saṃvibhāgi vadaññū;*  
*etesu dhammesu thito catūsu*  
*dhammesu thito paralokaṃ na bhāye ti (S. I.*  
*p. 42 sq.).*

*Tattha yaṃ āha: vācaṃ manāṃ ca paṇidhāya sammā<sup>7</sup>*  
*ti<sup>7</sup> idaṃ anuññātāṃ. kāyena papāni akubbamāno ti idaṃ*  
*paṭikkhittaṃ, bhāvannapānaṃ<sup>8</sup> gharāṃ āvasanto | saddho*  
*mudu saṃvibhāgi vadaññū | etesu dhammesu thito catūsu*  
*dhammesu thito paralokaṃ na bhāye ti idaṃ anuññātāṃ.*

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Sabbapāpass<sup>9</sup> akaraṇaṃ kusalass<sup>10</sup> āpasampadā<sup>11</sup>*  
*sacittopariyodapanāṃ etaṃ buddhāna sāsanaṃ<sup>12</sup> ti*

(Cf. p. 171).

*Tattha yaṃ āha: sabbapāpass<sup>9</sup> akaraṇaṃ ti idaṃ pa-*  
*ṭikkhittaṃ, yaṃ āha: kusalass<sup>10</sup> āpasampadā<sup>11</sup> ti idaṃ anuñ-*  
*ñātāṃ.*

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Kāyasamācāraṃ pāhaṃ<sup>13</sup> devānaṃ inda duvidhena va-*  
*dāmi sevitaḥḥaṃ pi asevitabbaṃ pi. Vacisamācāraṃ pāhaṃ*

<sup>1</sup> 'ni (without ti), B.

<sup>2</sup> ki su'dha, B.

<sup>3</sup> kismi, B.

<sup>4</sup> samā, B.; sammādhī, B.

<sup>5</sup> bhavanna°, S.

<sup>6</sup> sabbo, S.

<sup>7</sup> sammādhī, B.; S. omits ti.

<sup>8</sup> bhavanna°, B. S.

<sup>9</sup> passa, all MSS.

<sup>10</sup> kusalassa upa°, B. S.

<sup>11</sup> 'nam (without ti), all MSS.

<sup>12</sup> p'āhaṃ, B.; m'āhaṃ, S. throughout.

devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi. Manosamācāram pāham devānam inda duvidhena vadāmi<sup>1</sup> | pe<sup>2</sup> | Pariyesanam pāham devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi.

Kāyasamācāram pāham devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi<sup>3</sup> ti. Iti kho pan' etam vuttam, kiñ c'etam paticca vuttam?

Yathā rūpañ ca kho kāyasamācāram sevato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevītabbo. Tattha yam jaññā kāyasamācāram 'idam' kho me kāyasamācāram sevato akusalā dhammā parihāyanti kusalā dhammā abhivaddhanti<sup>4</sup> ti evarūpo kāyasamācāro sevītabbo.

Kāyasamācāram pāham devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi ti. Iti yan tañ vuttam, idam etam paticca vuttam.

Ecām vocīsamācāram | pe<sup>5</sup> |

Pariyesanam pāham devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi ti. Iti kho pan' etam vuttam, kiñ c'etam paticca vuttam?

Yathā rūpañ ca kho pariyesanam sevato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevītabbā. Tattha yam jaññā pariyesanam 'imam' kho me pariyesanam sevato akusalā dhammā parihāyanti kusalā dhammā abhivaddhanti<sup>6</sup> ti evarūpā pariyesanā sevītabbā.

Pariyesanam pāham devānam inda duvidhena vadāmi sevītabbam pi asevitabbam pi ti. Iti yan tañ vuttam, idam etam paticca vuttam.

Tattha yam āha<sup>7</sup>: sevītabbam pi ti idam anuññatam, yam āha: na sevītabbam pi ti idam paṭikkhittam.

Idam anuññatam ca paṭikkhittam ca.

<sup>1</sup> S. adds sevītabbam asevitabbam pi.

<sup>2</sup> pa, B. B.

<sup>3</sup> pi (without ti), S.

<sup>4</sup> imam, S.

<sup>5</sup> ti (without ti), S.

<sup>6</sup> om. B.

t) Tattha katamo thavo?

*Maggān'*<sup>1</sup> *affhāṅgiko*<sup>2</sup> *seṭṭho saccānaṃ caturo padā*  
*virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti*  
(Dhp. v. 273).

Ayam thavo?

*Tiṇ'* *imāni bhikkhave aggāni. Katamāni tiṇi?*

*Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā*  
*vā bahuppadā vā rūpino vā arūpino vā sammāno vā asam-*  
*māno vā nevasaṃsānāsammāno vā. Tathāgato tesam aggam*  
*akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idam*  
*araham sammāsambuddho.*

*Yāvatā bhikkhave dhammānaṃ pañnatti saṃkhatānaṃ vā*  
*asankhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhā-*  
*yati seṭṭham akkhāyati pavaram<sup>3</sup> akkhāyati<sup>4</sup>, yad idam*  
*madanimmadano<sup>5</sup> | pe<sup>6</sup> | nirodho nibbānaṃ.*

*Yāvatā bhikkhave saṃghānaṃ pañnatti gaṇānaṃ<sup>6</sup> pa-*  
*natti mahājānasamnipātanaṃ pañnatti, Tathāgatasāvaka-*  
*saṃgho<sup>7</sup> tesam aggam akkhāyati seṭṭham akkhāyati pava-*  
*ram akkhāyati, yad idam cattāri purisayugāni affho puri-*  
*sapuggalā | pe<sup>8</sup> | puññakkhettaṃ lokassa ti.*

*Sabbalokuttaro Satthā dhammo<sup>9</sup> ca<sup>10</sup> kusalamakkhato<sup>8</sup>*  
*gaṇo ca narasiṃhassa tīni tiṇi visissare,*

*Samaññapadumasaṃcayo gaṇo*  
*dhammavaro<sup>9</sup> ca vidūna<sup>10</sup> sakkato*  
*naravaradamako<sup>11</sup> ca<sup>12</sup> cakkhumā*  
*tāni tiṇi lokassa uttari.*

*Satthā ca appaṭisamo dhammo ca sabbo<sup>13</sup> nirūpadāho*  
*ariyo ca gaṇavaro tāni khalu visissare<sup>14</sup> tiṇi.*

*Saccānaṃ jino khemo sabbābhikkhū saccadhammo*  
*n'atthi<sup>15</sup> anno tassa uttari ariyasamgho<sup>16</sup> niccaṃ<sup>17</sup> viññā-*  
*na<sup>18</sup> pūjito.*

<sup>1</sup> maggānaṃ 'tth<sup>o</sup>, B.<sup>1</sup>      <sup>2</sup> kho, S.

<sup>3</sup> om. S.      <sup>4</sup> nimadano, B.      <sup>5</sup> pa, B. B.<sup>2</sup>

<sup>6</sup> gatānaṃ, B.<sup>1</sup>      <sup>7</sup> Tathāgatānaṃ sū<sup>o</sup>, S.

<sup>8</sup> dhammo ca kusalamakkhato, B. B.<sup>1</sup>; dhammā catu-  
sakkhato, S.      <sup>9</sup> dhammo varo, B.<sup>1</sup>

<sup>10</sup> nam, B. Com.      <sup>11</sup> narā<sup>o</sup>, B.      <sup>12</sup> va, B.<sup>1</sup>; om. S.

<sup>13</sup> sabbe, B.<sup>1</sup>; B. B. add sukho.      <sup>14</sup> visissare, S.

<sup>15</sup> B.<sup>1</sup> adds ca.      <sup>16</sup> nicca, B.<sup>1</sup> S.      <sup>17</sup> nam, B. S.

*Tāni tīni lokassa uttari<sup>1</sup>  
ekāyanam jātilhayantadassi<sup>2</sup>  
maggam pajānāti hitānukampī.  
Etena maggena tarissu<sup>3</sup> pubbe<sup>4</sup>  
tarissanti ye cāpi taranti ogham  
tam tādissam devamanussasattham  
sattā namassanti visuddhiyakkhā ti.*

Ayam thavo ti.

Tattha lokiyam suttam dvīhi suttehi niddisittabbam<sup>\*</sup> samkilesabbhāgiyena ca vāsanabbhāgiyena ca. Lokuttaram pi suttam tīhi suttehi niddisittabbam<sup>\*</sup> dassanabbhāgiyena ca bhāvanabbhāgiyena ca asekhabbhāgiyena ca. Lokiyam ca lokuttaram ca yasmim sutte yam yam padam dissati samkilesabbhāgiyam vā vāsanabbhāgiyam vā, tena tena lokiyam ti niddisittabbam, dassanabbhāgiyam vā bhāvanabbhāgiyam vā asekhabbhāgiyam vā yam yam padam dissati, tena tena lokuttaram ti niddisittabbam.

Vāsanabbhāgiyam suttam samkilesabbhāgiyassa suttassa<sup>\*</sup> nighātaya, dassanabbhāgiyam suttam vāsanabbhāgiyassa suttassa nighātaya, bhāvanabbhāgiyam suttam dassanabbhāgiyassa suttassa paṭinissaggāya, asekhabbhāgiyam suttam bhāvanabbhāgiyassa suttassa paṭinissaggāya, asekhabbhāgiyam suttam dīṭṭhadhammasukhavihārattham.

Lokuttaram suttam sattadhiṭṭhānam chabbhisatiya puggalehi niddisittabbam. Te tīhi suttehi samanvesittabbā<sup>1</sup>: dassanabbhāgiyena bhāvanabbhāgiyena asekhabbhāgiyena cā ti.

Tattha dassanabbhāgiyam suttam pañcahi puggalehi niddisittabbam: ekabījīnā kolamkolena sattakkhattuparamena<sup>2</sup> saddhānussarīnā dhammānussarīnā cā ti (Cf. A. I, p. 233).

Dassanabbhāgiyam suttam imehi pañcahi puggalehi niddisittabbam.

Bhāvanabbhāgiyam suttam dvādasahi puggalehi niddisittabbam: sakadāgāmiṭṭhānasacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiṭṭhānasacchikiriyāya paṭipannena, anā-

<sup>1</sup> ori. B. B.,      <sup>2</sup> dassi. B. B.,      <sup>3</sup> atarissu. S.;  
attarissu. B.; atarissu. Com.      <sup>4</sup> sabhena. B.  
<sup>5</sup> samānnessi<sup>o</sup>. B. S.      <sup>6</sup> ttum pa<sup>o</sup>. B.



- o gāminā, antarāparinibbāyina, upahaccaparinibbāyina, asampkhāraparinibbāyina, sasampkhāraparinibbāyina, uddhamso-  
tena, akaniṭṭhagāminā, saddhāvimuttana<sup>1</sup>, dīṭṭhappattena<sup>2</sup>  
kāyasakkhinā cā ti (Cf. A. V. p. 120).

Bhāvanābhāgiyaṃ suttam imehi dvādasahi puggalehi  
niddisitaḥham.

- Asekhābhāgiyaṃ suttam navahi puggalehi niddisitaḥham:  
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-  
mittavimuttana, appanīhitavimuttana<sup>3</sup>, ubhatobhāgavimutte-  
na, samāsina<sup>4</sup>, paccekabuddha<sup>5</sup> - sammāsambuddhehi<sup>6</sup>  
cā ti.

Asekhābhāgiyaṃ suttam imehi navahi puggalehi niddi-  
sitaḥham.

Evam lokuttaraṃ suttam sattādhīṭṭhānaṃ imehi chaḍḍi-  
satiyā puggalehi niddisitaḥham.

Lokiyaṃ suttam sattādhīṭṭhānaṃ ekūnavisatiyā pugga-  
lehi niddisitaḥham. Te caritehi niddiṭṭhā samanvesitaḥḥā<sup>7</sup>,  
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-  
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,  
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-  
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,  
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito  
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-  
rito<sup>8</sup>, dosamukhe ṭhito mohacarito<sup>9</sup>, dosamukhe ṭhito rāga-  
carito<sup>10</sup>, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-  
hacarito ca, mohamukhe<sup>11</sup> ṭhito<sup>12</sup> mohacarito<sup>13</sup>, mohamukhe  
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe  
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttam sattādhīṭṭhānaṃ imehi ekūnavisatiyā  
puggalehi niddisitaḥham.

Vāsanābhāgiyaṃ suttam sīlavantehi niddisitaḥham. Te

<sup>1</sup> vimuttakena, S.

<sup>2</sup> dīṭṭhipattena, B., S.

<sup>3</sup> apanīta, B.

<sup>4</sup> sisinā, S.; <sup>5</sup> sisinā, B., B., Com.

<sup>6</sup> buddhehi, B., B.,

<sup>7</sup> am, S.

<sup>8</sup> samānesi, B.,

<sup>9</sup> rāgacarito, S.

<sup>10</sup> moha, S.

atlavanto pañca puggalā: pakatisīlam, samādānasīlam,  
cittapasādo, samatho, vipassanā ca ti.

Vāsanabhāgiyaṃ suttam imehi pañcahi puggalehi niddi-  
sitabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-  
dhiṭṭhānam tīhi suttēhi niddisitattham: dassanabhāgiyena  
bhāvanabhāgiyena asekhabhāgiyena ca<sup>1</sup>.

Lokiyaṃ ca lokuttaraṃ ca sattādhiṭṭhānaṃ ca dhammā-  
dhiṭṭhānaṃ ca ubhayena niddisitattham.

Nānam paññāya niddisitattham: paññindriyena paññā-  
balena adhipaññāsikkhāya dhammavicaya-sambojjhaṅgena  
sammādiṭṭhiyā tirapaṇā<sup>2</sup> santirapaṇā<sup>3</sup> dhamme- ānena  
anvaye- ānena khaye- ānena anappade- ānena anañña-  
tānassāmīndriyena<sup>4</sup> aṇṇindriyena aṇṇatāvindriyena<sup>5</sup>  
cakkhūna vījāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā  
pana labbhati, tena tena paññādhivacanena niddisitattham.  
Ñeyyaṃ attānāgatapaccuppannehi ajjhattikabāhirehi hi-  
nappapitehi dūrasantikehi samkhatasamkhatēhi kusalāku-  
salābyakatehi, samkhepato vā chālī ārammaṇehi niddi-  
sitabbam. Nānaṃ ca ñeyyaṃ ca tadubbhayena niddisitattham,  
paññā pi ārammanabhūtaṃ ñeyyaṃ, yaṃ kiñci ārammaṇa-  
bhūtaṃ ajjhattikam vā bahiram vā, sabbaṃ tam samkha-  
tena asamkhatena ca niddisitattham.

Dassanabhāvanā sakavacanam paravacanam<sup>6</sup> vissajjami-  
yaṃ avissajjaniyaṃ kammam vipāko ti sabbattha tadub-  
bhayaṃ<sup>7</sup> sutto yathā niddiṭṭham tathā<sup>8</sup> upadhārayitvā<sup>9</sup>  
labbhamānato<sup>10</sup> niddisitattham, yaṃ vā<sup>11</sup> pana kiñci Bha-  
gavā aṇṇataravacanam<sup>12</sup> bhāsatī, sabbaṃ tam yathā nid-  
diṭṭham dhārayitattham.

Duvidho hotu: yaṃ ca kammam ye ca<sup>13</sup> kilesā.

Samudayo kilesā<sup>14</sup>.

<sup>1</sup> om. S. <sup>2</sup> ti, B. B.

<sup>3</sup> santi, B. B. <sup>4</sup> dhammena, B.

<sup>5</sup> anaññata, B.; anaññatānassāmīndriyena, B.

<sup>6</sup> aṇṇatā, S. <sup>7</sup> adutabbhayaṃ, S. <sup>8</sup> om. B.

<sup>9</sup> upaṭṭhāyayitvā, B. <sup>10</sup> labbhādhanato, S.

<sup>11</sup> aṇṇataram vā, S. <sup>12</sup> vā, S. <sup>13</sup> so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitaṭṭha, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitaṭṭha.

Tattha kusalam eatahi suttehi niddisitaṭṭha: vāsanābhāgiyena dassanābhāgiyena bhāvanābhāgiyena asekkhabhāgiyena ca, akusalam saṃkilesabhāgiyena suttena<sup>1</sup> niddisitaṭṭha. Kusalaṃ ca akusalaṃ ca tadubhayena<sup>2</sup> niddisitaṭṭha.

Anuṇātāṃ Bhagavato anuṇātāya<sup>3</sup> niddisitaṭṭha. Taṃ pañcavidhaṃ: saṃvaro, paṇaṃ, bhāvanā, sacchikiriya, kappiyanuloma<sup>4</sup> ti. Yaṃ dissati tāsu tāsu bhūmiṃ, taṃ kappiyanulomena niddisitaṭṭha. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitaṭṭha. Anuṇātāṃ ca paṭikkhittāṃ ca tadubhayena<sup>5</sup> niddisitaṭṭha.

Thavo<sup>6</sup> pasamsāya niddisitaṭṭha. So pañcavidhena veditaṭṭha: Bhagavato, dhammassa, ariyasamghassa, ariya-dhammānaṃ sikkhāya, lokiyagunasaṃpattiya ti. Evam thavo pañcavidhena niddisitaṭṭha.

Indriyabhūmi navahi paṇehi niddisitaṭṭha, kilesabhūmi navahi paṇehi niddisitaṭṭha.

Evam etāni atthārassa paṇāni honti: nava paṇāni kusalaṇi, nava paṇāni akusalaṇi ti.

Tattha hi vuttam:

Atthārassa mūlapadaṃ kham<sup>7</sup> datthabba?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenaṃ āyasmā Mahākaccāno<sup>8</sup>: —

Navahi ca<sup>9</sup> paṇehi kusala | navahi ca yujjanti akusalapakkhā ete khalu mūlapada<sup>10</sup> | bhavanti atthārassa paṇāni ti.

Niyuttam sāsanapaṭṭhānam.

<sup>1</sup> om. S.      <sup>2</sup> yehi S.

<sup>3</sup> anuṇātāya, S.

<sup>4</sup> kappiṇā ti loma, B.

<sup>5</sup> tavo, B. B.

<sup>6</sup> kham, B.

<sup>7</sup> kaccāyano, S.

<sup>8</sup> pāda, B.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena  
bhāsita Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti\*.

Nettipakaraṇaṃ niṭṭhitam\*.

\* B. adds (cf. A. V. p. 361, n. 8): —

Jinacakke vijjalakkhe sotī bho pūramapito (*sic*)  
raṭṭhaniyyāta-āyehi saddhā tisso vanātasso  
ropitā antepūramhi attīham pekkhiya cintayam  
uyyānuppādamūlena pūjesi piṭattayam (*sic*)  
sāsanapphullasobhite nānathūpādi-muḍḍite  
amarappāranāmake [*in Burmese*] attīhaye visuddhacā-  
rasaṃpanno

ḥeyyadhammādilakkhito alaṅkāraparo gura  
vasanto tena likkhito amaraaparādutiya [*in Burmese*]  
sīripavarādityā lokādhipati Vijayamahādhammarājādhirāja,  
then a few words in Burmese, and after these: Nettipaka-  
raṇaṃ niṭṭhitam, then again a few words in Burmese, after  
which: nibbānapaccayo hotu [*in Burmese*].

\* S. adds nibbānapaccayo hotu.



## EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. 32,  
rev., second  
line).

Tattha ken' atthena Netti?

Saddhammanayan' atthena.

Yathā hi taphā satte kāmādhivāsam nayati ti bhavanetti ti vuccati, evam ayaṃ pi veneyyasatthe ariyadhammaṃ nayati ti saddhammanay' atthena Netti ti vuccati.

Atha vā nayantitāya ti Netti. Nettipakaraṇena hi karānabhūtena dhammakathikā veneyyasatthe dassanāmaggaṃ nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adbhūttānabhūte patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti. Na hi Netti-upadesasannissayena vinā aviparītasuttatthā-vabodho sambhavati. Tathā hi vuttam: — *Tasma nibbāyitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvāṇanā Netti-upadesāyattā Netti ca suttapabbhavā, suttam sammā-sambuddhapabbhavan ti.

p. 1. (fol. 32,  
rev., third  
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vamsānākarabhūto ayaṃ mahāthero Kaccāno ti vuccati. Mahākaccāno ti pana pūjāvacaṇam yathā Mahāmoggallāno ti. Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā Nettisamgāyantehi pakarapatthasamgāṇhavasena ṭhapitā ti daṭṭhabbā. Yathā cāyam, evam Hāravibhaṅgavare<sup>1</sup> tan tam Hāra-Niddesa-nigamaṇe Tenāha āyasmā ti ādivacaṇam.

<sup>1</sup> The Commentary uses vibhāga and vibhaṅga indifferently, but in a passage describing the contents of our work it says: — *Sā paṇāyam Nettipakaraṇapaparicchato*





vipallāsa pi. Vipallāsavasena hi satta añiṭṭham pi ārammaṇam iṭṭhākarena assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānaṃ ca assāda-vicāro veditaḥbo. Kathaṃ pana dukkhadukkhamaasukha-vedanānaṃ assādanīyata ti? Vipallāsato sukhapariyāya-sabbhāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vissakha vedanā (hītidukkhā vipariṇāmadukkhā, dukkhā vedanā (hītidukkhā vipariṇāmasukhā, adukkhamaasukhā vedanā ānāpasukhā anānānadukkhā ti* (M. I, p. 303). Tattha vedanāya añṭhasatapariyāyavasena tebhūmakasaṃkhārānaṃ nikkhepakaṇḍa-rūpakandaavasena taṇhāya saṃkilesavattavibhāṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaṇṇādivasena dvāsattidhiṭṭhigatavasena ca vibhāgo veditaḥbo. Ādīnavaṃ dukkhā vedanā tisso pi vā dakkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādīnavaṃ. Ādīnaṃ atīviya kapaṇaṃ vati paruttati ti ādīnavaṃ. Kapaṇamaṇusso evaṃ sabbhāvā ca tebhūmakā dhammā aniccātādiyogena. Yato tattha ādīnavānupassanā āradḍhaviṇassakānaṃ yathābhūtanāyo ti vuccati. Tathā ca vuttam: — *Yam bhikkhave paṇḍapādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcam upādānakkhandhesu ādīnavaṃ ti*. Tasma ādīnavaṃ dukkhasaccaniddesabbhūtanāṃ jātiyādmāṃ aniccātādmāṃ dvācattalīsāya ākāraṇaṃ ca vasena vibhājītvā niddisitaḥbo.

Nissarati etenā ti nissaraṇaṃ (I). Ariyamaggo. Nissarati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-niddesena ekasesena vā nissaraṇaṃ ti vuttam. Pi (I)-saddo purimānaṃ pacchimānaṃ ca sampiṇḍanattho. Tattha ariyamaggapakkhe satipaṭṭhānādmāṃ sattatimsabodhipakkhiyadhammānaṃ kāyānupassanādmāṃ ca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhājītvā niddisitaḥbaṃ, nibbānapakkhe pana kiṇcapi asaṅkhatāya dhātuyaṃ nippariyāyena vibhāgo n'atthi, pariāyena pana sopādisesa-nirupādisesabhedenā. Yato vā taṃ nissataṃ tesāṃ paṭisaṃbhūdamagge dassitapabbhedānaṃ cakkhadīnaṃ chaṇṇaṃ dvārānaṃ rūpādīnaṃ chaṇṇaṃ ārammaṇānaṃ taṃ taṃ dvārapavattānaṃ chaṇṇaṃ chaṇṇaṃ viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādīnaṃ chaṇṇaṃ



dhātūnaṃ dasannaṃ kasipāyatanānaṃ kesādināṃ battim-sāya ākārānaṃ pañcannaṃ khāndhānaṃ dvādasannaṃ āyatanānaṃ atthārasannaṃ dhātūnaṃ, lokīyānaṃ indriyānaṃ kāmādhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavadānaṃ tinnāṃ tinnāṃ bhavānaṃ catunnaṃ jhānānaṃ appamāññānaṃ aruppanānaṃ dvādasannaṃ pañcasamuppādaṅgānaṃ cā ti evaṃ-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalaṃ (1) ti desanāphalaṃ. Kiṃ pana taṃ ti? Yaṃ desanāya nipphādiyati. Nānu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṃ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggaṇānaṃ: attha-dhamma-vedādi-ariyamaggaṇassa pubbaḥḥāga-paṭipattibhūta chabbisuddhiyo, yaṃ ca tasmim khane maggaṃ anabhisambhūnantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā. Tathā hi vakkhati (p. 7): —

*Attānudiṭṭhiṃ ālucca*

*evaṃ maccharo siyā* (ti idaṃ phalaṃ) ti; (p. 6): —

*Dhammo hve rakkhati dhammacārin ti* idaṃ phalaṃ ti ca.

Etena nayena devesu c'eva manussesu ca āyavaṇṇa-bala-sukha-yasa-parivāra-adhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarājasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti veditabbā.

Upāyo (1) ti ariyamagga-padaṭṭhānabhūta pubbaḥḥāga-paṭipadā. Sa hi purimā purimā pacchimāya pacchimāya adhiḥgamupāyabhāvatō paramparāya magganibbānādhigamassa ca hetubhāvatō upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Koci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubbaḥḥāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pe | visuddhiyā ti* ayam upāyo ti, etthāpi pubba-

bhāgapatipadā eva ndāhatā ti sakkā viññatum. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissarapan ti ariyamaggassa nissaraṇabhāvam vakkhati. Ariyamaggo hi oghatarapan ti.

Ānatti (1) ti āpārahassa Bhagavato veneyyajanassa hitasiddhiyā evam paṭipajjāhi ti vidhānam. Tathā hi vakkhati (p. 7):

*Sūnnato lokam avekkhassu | Mogharōjā (ti ānatti ti).*

Yoginam (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānam veneyyanam, atthayā ti vacanaseso.

Desanā hāro (1) ti etesam yathāvuttānam assāḍādinam vibhajanalakkaḥo samvagganāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesam assāḍādinam avasesānam vacanam desanā-hāro ndāhu ekaccānam ti? Niravaśesānam yeva. Yasmim hi sutte assāḍādinava-nissarapani sarūpato āgatāni, tattha vattabbam eva n'atthi, yattāha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayam attho Desanā-hāravibhaṅge āgamiṣṣati ti idha na papañcito.

Yam pucchitam (2) ti yā pucchā, vicīyamānā ti vacanaseso. Vissajjitam anugiti ti etthāpi es'eva nayo. Tattha vissajjitam (2) ti vissajjanā, sā ca ekam sabyākaraṇādivasena catubbidham byākaranam. Ca (2)-saddo sampiññanatto. Tena gāthayam avuttam padādim saṅgahāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttēna' āgataṃ pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugitti (2) ti vuttass' eva atthassa yā anupucchā-giti anugiti. Saṅgahagāthā. Pucchāya vā anurūpā giti. Etena pubbāparam gahitam. Byākaraṇassa hi pucchāanurūpata idha pubbāparam nāma, yā pucchānusaṃbhi ti vaccati, purimam suttassā ti padam pubbāpekkhanti puna suttassā ti vuttam. Tena suttassa-nissayabhūte assāḍādike parigrahāti. Ettavata vicaya-hārassa visayo niravaśesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padam vicināti | pa | anugittim vicināti ti.

<sup>1</sup> sutte.

Tattha suite sabbesaṃ padānaṃ aṃpubbena atthaso byañjanaṃ ca vicāro padavicayo. Ayam pucchā aditthajotanaṃ dīttasamsandanaṃ vimaticchedanaṃ anumati-pucchā kathetukamyatāpucchā sattadhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisaṃ paramatthavisaṃ attavisaṃ anāgatavisaṃ paccuppannavisaṃ ti ādinā pucchā-vicayo veditabbo. Idam viśajjanam ekamsabyākaraṇam vibhajjabyākaraṇam paṭipucchabyākaraṇam thapanam sāvasesaṃ niravasesaṃ<sup>1</sup> sa-uttaram anuttaram lokiyam lokuttaram ti ādinā viśajjana-vicayo. Ayam pucchā iminā sameti etena sameti ti pucchitattham anetvā vicayo pubbenāparam samsandetvā pavicayo pubbāparavicayo. Ayam anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādaṃ sukhavedanāya itthārammaṇānubhavalakkhaṇā ti ādinā, tanhāya ārammaṇagahana-lakkhaṇā ti ādinā, vipallāsaṇam viparittagahana-lakkhaṇā ti ādinā, avasiṭṭhaṇam tebhūmakadhammaṇam yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu<sup>2</sup> dvācattālīsādhike ca dukasate labbhamānapadavasena tan tam assadatthavisesaniddhāraṇam assāda-vicayo. Dukkha-vedanāya anīṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānam paṭisandhulakkhaṇā ti ādinā, aniccataḍḍham ādiantavantatāya aniccan ti kathāya ca anicca ti ādinā sabbesaṃ ca lokiyadhammaṇam sampkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiya okaraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyaṇupassanādi-pubbabhāgapatipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇasena ti evaṃ nissaraṇa-vicayo. Phalādinam tan tam suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāviśajjanapubbāparānugittinam assādaḍḍham ca viśesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

<sup>1</sup> niravasesaṃ.<sup>2</sup> yādhikesu.

Sabbhesan (3) ti sojasannam. Bhūmi (3) ti byañjanam sandhayāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmi pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicāro ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputthutta ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhārapamukhena hārayojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pātho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirajjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakaḥbhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha samkhepo, vittharo pana parato avibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yam kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassa (4) ti tassa yathāvuttassa kusalādidhammassa. Yam padatthānam (4) ti yam kāraṇam tam Yonisomanasikārādi-sutte āgatam anāgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanāyena ti attho. Yāva sabbe dhammā (4) ti yattaka tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpam padatthānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yam padatthānam tassa pi yam padatthānam ti sambhavato yāva sabbadhammā padatthānavicāragā katabbā ti attho. Eso hāro padatthāno (4) ti evam sutte āgatadhammānam padatthānabhūta dhammā tesā ca padatthānabhūta ti sambhavato padatthānabhūta-dhammaniddhāranalakkhaṇo padatthāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalaḍḍu Khandhaḍḍu vā yasmiṃ kasmīñci Ekadhamme<sup>1</sup> sutte sarūpato niddhāranavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādivihāvena rūpakkan-

<sup>1</sup> Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.



dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvappanavasena ti adhippayo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahaśāritā samānakiccā samānāhetutā samānaphalā samānārammaṇatā ti evam-ādīhi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāma (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbaccanam ti attho. Adhippayo (6) ti buddhānam āvakānam vā tassa suttassa desakānam adhippayo. Byañjanan (6) ti byañjanena, karaṇe hi etam paccattam. Kāmañ ca sabbe hāra byañjanavicayā, ayam pana viśesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttan ca adhippayo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nīdānan ti nidādati phalañ ti nidānam, karaṇam. Yena karaṇena desanā pavattā, tam desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandevā kathanan ti attho. Samggitivasena vā pubbāparabhūtehi suttantarehi samvappaniyamānassa suttassa samsandanam pubbāparānusandhi. Yam pubbapadena parapadassa sambandhanam, ayam pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbaccanādhippāyadinam catunnam vibhāvanalakkhaṇo catubyūho hāro nāma ti attho.

Ekamhi padatthāne (7) ti ekasmiṃ arambhadhātūādike parakkamadhātū-ādinam padatthānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padatthānan (7) ti tassa viśabhāgatāya agahaṇena vā sesakam pamāddādinam āsannakāraṇatā padatthānabhūtam kosajjādikam dhammantaram pariyesati pañnāya gavesati, pariyesitvā ca samvappanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukkena āradham suttam vuttanayena pamāḍādivasena niddisanto desanam paṭipakkhato āvatto ti nama. Āvatto nama so hāro (7) ti desanāya gahitadhammānam sabhūga-visabhūgadhammavasena āvattana-lakkhaṇo āvatto-hāro nāma ti attho.

Dhamman (8) ti sabhāvadhammam. Tam kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim patitṭhite uttarigunavisesa adhigacchati, tam visesādhigamakāraṇam. Bhūmim (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim\*. Vibhajate (8) ti vibhāgena katheti. Sādhārane (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhārane avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhārappā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānam vibhajano ayam hāro vibhatti (8) ti hātabbo ti attho. Tasmā samkilesadhamme voḍḍanadhamme ca sādhārappāsādhārappato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Nidditṭhe (9) ti kathite sutte āgate samvannite vā. Bhāvite (9) ti yathā-uppannasaddiā uppannā ti vuccanti, evaṃ bhāvitāsaddiā bhāvetabbe ti attho. Pahine (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttanam dhammānam ye paṭipakkhā, tesam vasaṇa parivatte ti attho. Evaṃ nidditṭhānam dhammānam paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhami ekasmim yeva atthe vacanāni viracanāni, vivacanāni eva vevacanāni (10), pariyaayasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyaayasaddā eva vacana-hārayojanāyam kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navaviḍḍasuttantasaṅkhāte tepitake budhavadacane bhāsītāni. Etthāpi tu-saddassa attho anetvā yojetabbo. Tena paṭiyam āgatāni yeva vevacanāni gahetabbāni ti vuttam hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati\* suttavidū (10) ti yathā: Sabbissa jānāti ti vutte Sabbinnā vicārehi, Sabbi dehi ti

\* bhūmi.

\* jānāti.

vā ānāpeti ti attho, evaṃ yo suttakovidō dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacana nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhadidhammam. Paññattihi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā tthapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekas<sup>1</sup> ev<sup>2</sup> atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo paññatti nāma hāro (11) ti paññatti-hāro nāma ti nātabbo. Tasmā ek<sup>3</sup> ekassa dhammassa anekāhi paññattihi paññāpetabbakāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātusāyatana<sup>4</sup> (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayakāro yāni ca dvāvīsahū indriyāni<sup>5</sup> ye ca pañcakkhandhā ya ca atthārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathavutto samvappanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinam gāthāya avuttānam pi saṅgaho datthabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāma ti veditabbam.

Vissajjitamhi (13) ti buddhadhi byākata. Pañhe (13) ti nātam icchite atthe. Gāthāya (13) ti gāthārūhe, idaṃ ca pucchantā yebhuyyena gāthābamlhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sa pana gāthā yaṃ attham ārabbhā adhikicca pucchitā, tassa atthassa suddhasuddhaparikkhā ti padam sodhitam, ārambhō<sup>6</sup> na sodhito, padaṃ ca sodhitam ārambhō<sup>6</sup> ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

<sup>1</sup> āyatanāni.

<sup>2</sup> ārabbhō.

sodhano nāma (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānam sodhanalakkhaṇo sodhano-hāro ti vedittabbam.

Ekattatāya (14) ti ekassa bhāvo ekattam ekattam eva ekattatāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visittā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāya (14) viśesena ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarakāmataphā-bhavataphā ti ādinā viśesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viśeso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavattihānato, kāla-disāviseśādinam viya apekkhā-siddhito ca. Yathā hi ajja hiyyo aye ti vuccamānā kālaviseśā anavattihānasabhāva, purimā disā pacchimā disā ti vuccamānā disāviseśā ca, evaṃ sāmāññaviseśā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānam jati-ādi apekkhāya sāmāññaṃ pi samānam vuccāpekkhāya viśeso hoti. Esa nayo samudayadisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatanam dhammānam avikappanavasena sāmāññavisesaniddhārāpa-lakkhaṇo adhiṭṭhāno-hāro nāma ti attho.

Ye dhammā (15) ti ye avijjādika paccayadhammā Yam dhamman (15) ti yam saṅkhārādikaṃ paccayuppannadhamman janayanti nipphādenti. Paccayā (15) ti saha-jātapaccayabhāvena. Param parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭṭanavasena paccayo hutvā ti attho. Upanissayakoti hi idhādhippetā. Purimasmiṃ avasiṭṭho paccayabhāvo. Hetum avakāḍḍhiyitvā (15) ti tam yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākāḍḍhitvā suttato niddhāretvā yo samvappanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgataḍḍhamānam parikkhārasāṅkhāto hetu-paccayo niddhāretvā samvappana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yam mūlā (16) ti yesaṃ samādhi-ādinam mūlabhūta, te tesam



samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsita muninā (16) ti ye ca rāgavirāgā cetovimutti sekhapphala-kāmadhātusamattikkamanādisadda anāgāmiphalatthattāya ekatthā buddhamuninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhārapavasena vā gāyhamānassa sikkhattayasāṅkhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropana pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammanam padaṭṭhānavevacanabhāvanā pahānasamāropanavicārana-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāṭhābandhavasena soḷasa pi hāre niddisitvā idāni nayo niddisituṃ Taṇhā ca ti ādi vuttaṃ. Tattha taṇhā ca avijjam pi ca (17) ti sutte āgataṃ atthato niddhārapavasena vā galitatanham avijjam pi ca, yo neti (17) ti sambandho, yo samvattanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāya ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakuttā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asāṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvattanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vutta, tasmā samvattanāviseso ti vuttaṃ. Na hi atthanayo samvattanā, catusaccapāṭivedhassa anurūpo pubbhāge anugāhananayo atthanayo, tassa pana yā ugghātitaññū-ādinam vasena taṇhādumukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasā cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-moheti ti attho. Kusale (18) ti sabbe pi catubhāmake kusalahamme. Kusalamūlehi (18) ti kusalehi alobbhadimūlehi yo neti, nayanto ca kusalakusalam māyāmarci-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghāṭādayo viya na sammutisaccamattan ti tatham, akusassa iṭṭhavipākatabhāvato kusalassa ca anuṭṭhavipākatabhāvato vipāke sati avisamvādakattā avitatham neti, evam etesam tinnam pi padānam kusalakusalavisesanuttā dātṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhaṇi hi badhakādibhāvato aññathābhāvābhāvena bhūtāni saccasābhāvattā tathāni avisamvādanato avitathāni. Vuttam h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam tam nayaṃ ahū (18) ti yo akusalamūlehi saṃkilesapakkhaṃ kusalamūlehi vodānapakkhaṃ suttatthassa catusaccayojanamukheṇa nayana-lakkhaṇo samvappanāviseso, tam tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catuḥ vipallāsehi. Kilese (19) ti kilissanti vibādheṇti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi puṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādīhi indriyehi. Saddhamme (19) ti paṭipattipāṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasānnādīhi vipallāsehi sakalassa saṃkilesapakkhaṃ saddhindriyādīhi vodānapakkhaṃ ca catusaccayojanavasena nayana-lakkhaṇo samvappanāviseso, etaṃ nayavidū saddhammanayakovidā atthanayakusala eva vā, sīhaviṃṣiṭam nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattham katesu, suttassa atthavissajjanesū ti attho. Ten' evaḥ: taḥim taḥin ti. Kusalakusala (20) ti vodāniya saṃkilesikā ca, tassa tassa nayassa disābhutadhammā. Vutta (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti adinā tassa tassa

nayassa disābhagena upaparikkhati, vicāreti ti attho. Olokayate te abhā ti pi pātho. Tattha te ti te yathā-vuttadhamme, abhā ti abbhantaram citte eva ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etam olokanam, tam disālocanam nāma nayaṃ vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti pathamādisābhagena upaparikkhitvā. Disālocanena (21) ti disālocananayena karana-bhūtena. Yena hi vidhiṇā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho dātṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suttato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi pāṭhanti. Tass' attho: yo tesam disābhūtadhammānaṃ samānayanam karoti ti. Yan ti vā kriyāpariṇāmanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kasalākusale: tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etam tam nayadisābhūtadhammānaṃ samānayanam, ayam ākuso nāma nayo ti attho. Etaṇ ca dvayaṃ vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam yojanakkamam dassento Soḷasa hārā paṭhamam ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyettibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pātho. Ākusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānaṃ atthapadānaṇ ca vasena Dvādasa padāni suttam ti vuttam (p. 1). Tāni padāni niddisitam Akkharam padam ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharanato asaṇṇaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvaṇṇanatthena. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana



manasa-desanā-vācāya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikam satrapadānam nāma-padam. Phusati vedayati vijānati ti evam-ādikam kriyāpadānam ākhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikam upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubbhūtam evan ti evam-ādikam nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dātṭhabham. Padamattasavane pi hi adhiakarādivasena labbhamānehi padantarehi anasandhānam katvā atthasampatipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākarābhihitam nibbacanam niruttam. Niddeso (23) ti nibbacanavittāro niravasesadesanattā niddeso, padēhi vākyassa vibhāgo ākāro. Yadi evam, padato ākāressa ko viseso ti? Apariyosito vākye avibhajjamāne vā tadavayavo padam, uccārapavasesa pariyosito vākye vibhajyamāne vā tadavayavo ākāro ti ayam otesam viseso. Chatṭham vacanam chatṭhavacanam ākāro, chatṭhavacanam etassā ti ākarachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākarapadam niddesapadānantaram vadantena ākarachatṭhavacanā<sup>1</sup> ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tatha hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-niruttiyo ca niddeso ti paṭhanti. Ettava<sup>2</sup> byañjanam sabban (23) ti yān' imāni akkharādāni niddiṭṭhāni, ettakam eva sabham byañjanam etēhi asamgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhiṭṭena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dipiyati ti attho. Imaṇi hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

<sup>1</sup> ākāra<sup>o</sup><sup>2</sup> corrected into evam tāva.



kāro gahito. Yasmā akkharehi suyyamānehi suṇantānam viśeṣādhanassa katattā padapariyosāne padatthasampatti-patti hoti. Tathā hi valakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇa (24) ti vittharaṇa. Vibhajā ca uttānikammaṇ ca paññatti ca vibhajanuttānikammapaññatti (24). Tattha vibhajā ti vibhāgaka-  
raṇam. Ubhayenāpi niddisanam āha. Idha purimanāyena eva byañjanakārehi niddisiyamāno atthakāro dassito ti datthabbam. Uttānikammam pakāṭakaraṇam. Pakārehi āpanam paññatti. Dvayenāpi paṇiniddisanam kotheti. Etthāpi nirutti-niddesasaṅkhātehi byañjana-padehi pakāsiyamāno atthakāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsanādi-vinuttassa desanattassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammam. Suttatthena hi desanāya pavattiyamānena ugghaṭitānū-ādi-vineyyānam cittasanta-  
nassa pabodhanakriyānibbatti. So ca suttattho saṅkāsa-  
nādi-ākāro ti. Tena vuttam: attho kamman ca niddiṭṭhan ti.

Tipi (25) ti ligavipallāseṇa vuttam, tayo ti vuttam hoti. Navahi padehi (25) ti navahi kottāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbasse hi buddhavaśanassa catusaccapakāsanato atthanāyanaṇ ca catusaccayojanavasena pavuttanato sabbo paṭi-attho atthanayattayasahito saṅkāsanādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-harādike Nettipakaraṇassa padatthe sukhagahapattham gaṇanavasena paricchinditvā dassento Atthassa ti ādim āha. Tattha catubbisa (26) ti solasa hāra cha byañjanapadāni dve kammānāyā ti evam catubbisa. Ubhayan (26) ti cha atthapadāni tayo atthanāyā ti idam navavidham yathāvuttam catubbisavi-dhaṇ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti sam-piññitvā. Saṃkhepayato ti pi paṭho, ekato karontassā ti attho. Ettika (26) ti etappamāna. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evam tettiṃsapadatthaya Nettiyā suttassa atthapariyesanāya yo Solasa hāra paṭha-man ti nāyehi paṭhamam hāra samvappetabblā ti hāra-

nayānam samvappanākkamo dassito. Svāyam hāranayānam desanākkamen' eva siddho. Evam siddhe sati cāyam ārambho imam attham dipeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte samvappanavasena yojetabbā, na uppatipātiyā ti. Kim pan' ettha kāraṇam, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyam amuyogo na katthaci anukkame nīvisati, api ca dhammadēsanāya nissayaphalatadupāyasarirabhūtanam assādaḍḍam vibhāvana-sabhāvatthā pakatiyā sabbasuttanurūpā ti sūvinnēyyabhāvato paresaṇi ca samvappanā viśeśanam Vicaya-hārādnam patitthābhāvato paṭhamam Desanā-hāro dassito . . .

Evam hārādayo sukhagahapattham gāthūbandhavasena sarūpato niddisīvā idāni tesu hāre tāva paṭiniddesavasena vibhajitam tattha katamo desanā-hāro ti adī araddham.

p. 6. (61. gl.  
rev., last line  
but one).

Evam assādaḍḍayo udāharāvasena sarūpato dassēvā idāni tattha puggalavibhāgena desanāvibhāgam dassetum Tattha Bhagavā ti adī vuttam. Tattha ugghatitam ghatitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesa na katā. Tam jānāti ti ugghatitānū. Uddesamattena sappabbedam savitthāramattaṃ paṭivijjhāti ti attho. Ugghatitam vā uccalitam utthapitan ti attho. Tam jānāti ti ugghatitānū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghatitam. Sassaṭṭhi-akārassa hi vineyyānam āsayassa buddhāvenikā dhammadēsanā taṅkhasasahitā eva calanāya hoti. Tato paramparānurvattiya. Tatthāyam ugghatite calitamatte yeva āsaye dhammam jānāti avabujjhāti ti ugghatitānū. Assa ugghatitānūssa nissaranam deheti. Tattha ken' eva tassa atthasiddhito? Vipāñcitam vitthāritam niddiṭṭham jānāti ti vipāñcitānū. Vipāñcitam vā mādam saṅkam dhammam jānāti ti vipāñcitānū. Tassa vipāñcitānūssa ādinavam nissaraṇaṇi ca deheti. Nātiśaṅkheparivitthāraya desanāya tassa atthasiddhito. Netabbo dhammasa paṭiniddesena attham pāpetabbo ti neyyo. Mudiṇḍriyataya

p. 7. (61. 22,  
rev., third  
line).

vā paṭilomagahanato netabbo anunetabbo neyyo. Tassa neyyassa assādam ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pālī (P. P. p. 41): — *Katamo ca puggalo ugghatitāṇu?*

*Tassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghatitāṇu.*

*Katamo ca puggalo vipaścitaṇu?*

*Tassa puggalassa saṃvāhitaṇa bhāsitaṇa vitthārena attha vibhajiyamāṇa dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaścitaṇu.*

*Katamo ca puggalo neyyo?*

*Tassa puggalassa uddeśato paripucchato yonisomanasi-karoḷo kalyāṇamitte sacato bhajato paṇḍitapāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.*

Padaparamo paṇ' ettha Nettīyaṃ paṭivedhasa abhā-janaṃ ti na gahito ti dātṭhabbhaṃ.

P. S. (194).  
[194], [194],  
[194] (194).

Evam paṭipadāribhāgena vineyyapuggalavibhāgaṃ das-setvā ulāsi tam ānāvibhāgena dassento\* yasmā Bhaga-vato desanā yāva-d-eva veneyyavināyanatthā vimayā ca nesam sutamayādinam tissaṇam paññānam anukkamena nibbattanam yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-thitappakāram tava pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāram niyojetukāmo tam dassetuṃ Svāyam hāro kattha samuṭthito\* ti adim aha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimamsā ti pālīyā pālī-atthassa ca vimamsanapañña. Sesam tassā eva vacanam. Sā hi yathāvuttavimamsano samkocam anapajjitvā nasa-lianavasena ussāhanā, tulānavasena tulānā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimam-sati ti vimamsā. Sā padapadattṭhavicāraṇā pañña. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-caya-ādhiḥ pañña. Tulānā ti padena padantaram desanāya vā desanānantaram tulayitvā samsandetvā gāha-

\* dassanto.

\* The text has sambhavati.

nāpaṇṇa. Upaparikkhā ti mahāpadose otaṛetvā paḷiṃ  
 pāḷiyatthassa upaparikkhanapaṇṇā. Attahūtaṃ parahitaṃ  
 ca ākaṅkhametvā suyyati ti sutam. Kālavacanicchāya  
 abhāvato yathā daddhaṃ ti. Kim pana taṃ ti? Adhika-  
 rato sāmattiyo vā pariyattidhammo ti viññayati. Atha  
 vā savaṇaṃ sutam sotadvārānussāreṇa pariyattidhammussa  
 upadhāraṇaṃ ti attho. Suteṇa hetuṇā nibbattā sutamayi.  
 Pakāreṇa jānāti ti paṇṇā. Yā vimamsā ayaṃ sutamayi-  
 paṇṇā ti paccakam viyojetabbam. Tathā ti yathā sutamayi-  
 paṇṇā vimamsādi-pariyāyavati vimamsādivibhagavati  
 ca, tathā cintāmayi ca ti attho. Yathā vā sutamayi  
 oramattikā anavattitā ca, evaṃ cintāmayi ca ti dasseti  
 . . . Imāsu dviṣu paṇṇāsu ti pi paṭhanti . . . Kathaṃ  
 tattha paṇṇā bhāvanāmayi ti? Bhāvanāmayam eva  
 hi taṃ āṇaṃ, paṭhamam nibbānadassanato pana dassanaṃ  
 ti vuttam ti saṃphalo paṭhamamaggo dassanabhūmi. Sesā  
 sekhaṃ sekhadhammā bhāvanābhūmi. Idāni imā tisso  
 paṇṇā pariyāyantareṇa dassetum Parato ghoṣā ti ādi  
 vuttam. Tattha parato ti na attato aññato, Saṃhuto  
 savakato vā ti attho. Ghoṣa ti tesam desanāghosato  
 desanapaccaya ti attho. Atha vā parato ghoṣa otaṛetvā ti  
 parato ghoṣā yā paṇṇā. Sā sutamayi ti yojetabbam.

Evaṃ desanā-paṭipadā-āṇavibhagehi desanābhājanam  
 vineyyattayaṃ vibhajtvā idāni tattha pavattitāya Bhāga-  
 vato dhammadēsanāya desanā-hāram niddhāretvā yojetum  
 Sāyaṃ dhammadēsaṇa ti ādi araddham.

Tattha ti tassam catusaccadhammadēsanāyaṃ. Aps-  
 rimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivaca-  
 nam yobhuyyena padasaṅgahitāni akkharāni ti dassanat-  
 tham. Padā akkharā byāñjānā ti lūgavipallāso kato ti  
 dattabbam. Atthassa ti catusaccasaṅkhatassa atthassa.

Evaṃ akkharehi saṅkāseti ti ādinā chaṇṇam byāñjana-  
 padanaṃ byāpāram dassetvā idāni atthapadānaṃ byāpā-  
 ram dassetum So 'yaṃ dhammavinayo ti ādi vuttam.  
 Tattha silādidhammo eva pariyatti-atthabhūto vinayanato



dhammavinayo, Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipāṇiyyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 10. (61). Idam vuccati Tathāgatapadam iti pi ti ādisu idam  
gñā, rev.,  
third line  
fr. bottom) sikkhattayasāṅgaham sāsana<sup>1</sup>brahmacariyam Tathāgatagan-  
dhahatthino paṭipattidesanāgamanehi kilesagahanam oṭṭa-  
ritvā gataṃ maggo ti pi tena gocara<sup>2</sup>bhāvanāsevanāhi nisevi-  
tam bhajītan ti pi tassa mahāvajirāṇasabbhaññutañña-  
dantehi ārañjītan<sup>3</sup> tebhūmakadhammānaṃ ārañjana<sup>4</sup>ttāhanan  
ti pi vuccati ti attho. Ato e'tan ti yato Tathāgatapa-  
dā<sup>5</sup>dibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno  
sabbasattuttamassa Bhagavato brahman<sup>6</sup> vā sabbasettham  
cariyan ti paññāyati.

p. 10. (62). Anupādā-parinihānatthātāya Bhagavato desanāya yāva-  
gñā, rev.,  
second line) d-eva ariyamaggesampāpanattho desanā-hāro ti dasectum  
Kesaṃ ayaṃ dhammadesanā ti pucchitvā Yoginan  
ti āha. Catusaccakammattānabhāvanāya yuttapayutta ti  
yogino. Te hi imam desanā-hāram payojenti ti.

p. 10. (63). Nava suttante ti suttageyyādike nava sutte.

p. 10. (64). Yathā kim bhave ti yena pakāreṇa so vicayo pavatte-  
gñā, rev.,  
last line last  
word) tabbo, tam pakārajātam kim bhave kim disaṃ bhaveyyā  
ti attho. Yathā kim bhaveyya ti pi pātho.

p. 11. (65). Ayaṃ pañho anusandhim pucchati ti anantaragā-  
gñā, rev.,  
last line) thāyam (S. N. v. 1036) sotānam pariyutthānānusayappa-  
hānaki<sup>1</sup>ccena saḍdhim sati pañña ca vuttā. Tam sutvā  
tappahāne pañña-satien<sup>2</sup> tiṭṭhantīsu tāsāṃ sanissayena na-  
marūpeṇa bhavitabbāṃ. Tathā ca sativattam<sup>3</sup> vattati eva.  
Kattha na kho imāsaṃ sanissayānam pañña-satinam ase-  
sanirodho ti? Iminā adhippayena ayaṃ puo<sup>4</sup>chā katā ti  
āha: ayaṃ pañho | pa | dhātun ti.

p. 11. (66). Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā  
rev., third  
l. fr. last.) ti attho. Ayaṃ ca sesa-saddo kāmaccchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evam  
 eto pi dhamma apāyagamaniyasabbhavā pathammaggena  
 pahiyanti eva ti. Avijjā niravasesa ti pi paṭho. Etthāpi  
 yathāvuttesu kāmaccchandāpadesu pi niravasesasaddo yo-  
 jetabbo. Sāvasesam hi purimamaggadvayena kāmaccchan-  
 dādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke  
 imāni dasa samyojanāni ti ettha te-dhātuke ti samyo-  
 janānam visayadassanam, tattha hi tāni samyojanavasena  
 pavattanti.

Idam khaye-nānan ti yena nānena hetubbhūtena 'khiṇṇa  
 me jāti' ti attano jātiyā khinabbhavam jānāti, idam evam  
 paccavekkhanassa nimittabbhūtam arahattaphalañānam kha-  
 ye-nānam nāma. 'Nāparam ithattāyā ti pajānāti' ti  
 etthāpi yan ti anetabbam. Yam nāparam ithattāyā ti  
 pajānāti, idam anuppāde-nānan ti. Idhāpi pubbe vutta-  
 nāyā' eva arahattaphalañānavasena attho yojetabbo.  
 Atthasalinīyam pana khaye-nānam kilesakkhayakare-ariya-  
 magge-nānan ti vuttam (cf. Asl. p. 409). Anuppāde-nā-  
 nam paṭisandhivasena anuppādabbhūte tau tam magga-  
 vajjhakilesānam anuppādapariyosane uppāne ariyaphale-  
 ñānam ti vuttam. Idha pana ubhayam pi arahattañāna-  
 vāsen' eva vibhāttam.

p. 12. (fol.  
 ghaz., obv.,  
 third line)

Sā pajānanatthena paññā ti yā pubbe sotānam pi-  
 dhanakieca vuttā paññā, sā pajānanasabbhāvena paññā,  
 itarā pana yathādīṭṭham yathāgahitam ārammaṇam api-  
 lāpanatthena ogāhanatthena sati ti. Evam paññā c'eva  
 sati cā ti padassa attham vivaritvā nāmarūpan ti pa-  
 dassa attham vivaranto tattha Ye pañcupādānakkhandhā,  
 idam nāmarūpan ti āha.

p. 12. (fol.  
 ghaz., rev.,  
 second line)

Yā imesu catūsu indriyesu ti imesu sati-ādisu ca-  
 tūsu indriyesu nissaya-paccayatāyā adhiṭṭhānabbhūtesu tam  
 saha-jātā eva yā saddaṇā. Imehi catuhi indriyehi  
 ti pi pāli. Tassā imehi catuhi indriyehi sampayuttā ti  
 vacanāseso.

p. 12. (fol.  
 ghaz., obv.,  
 first line)

p. 15. (61. Idam pahānan ti vikkhambhanapahānassādhako sam-  
ghāḥ, 4th. adhi pahānan ti vutto, pajshati etena ti katvā. Padhā-  
fourth line). nan ti pi pātho, aggo ti attho.

p. 16. (62. Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena  
ghāḥ, 4th. saragato samkappetabbato ca sarasaṅkappā ti vuttā.  
fourth line)  
fr. kottam).

p. 17. (63. Na kevalam catuttha-iddhipāde eva samādhi nānamū-  
ghāḥ, 4th. lako, atha kho sabbo pi ti dassetum Sabbo samādhi  
fourth line). nānamūlako ānāpabbaṅgamo ānānuparivatti ti  
vuttam. Yadi evam, kasmā? So eva vimamsāsamādhi ti  
vutto ti vimamsam jetthakam katvā pavattitattā ti vutto  
vāyam attho. Tattha pubbabhāgapaññāya ānānamūlako  
adhigamapaññāya ānāpabbaṅgamo, paccavekkhapaññāya  
ānānuparivatti. Atha vā pubbabhāgapaññāya ānānamū-  
lako upacārapaññāya ānāpabbaṅgamo, appanāpaññāya  
ānānuparivatti, upacārapaññāya vā ānānamūlako appanā-  
paññāya ānāpabbaṅgamo abhināpāññāya ānānuparivatti  
ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-  
ānānuparivattibhāvena pure pubbe atitāsu jātisu asam-  
kheyyesu pi samvattavivaṭṭesu attano paresaṃ ca khand-  
ham khandhapatibandhaṃ ca duppativijjham nāma n'atthi,  
tathā pacchā samādhissa anāgatam saññānuparivatti-  
bhāvena anāgatāsu jātisu asamkheyyesu pi samvattavi-  
vaṭṭesu attano paresaṃ ca khandham khandhupanibandhaṃ  
ca duppativijjham nāma n'atthi ti attho. Yathā pacchā  
ti yathā samādhissa cetopariyāñānuparivattibhāvena anā-  
gatesu sattasu divasesu parasattānam cittaṃ duppati-  
vijjham nāma n'atthi, tathā pure attesu sattasu divasesu  
parasattānam cittaṃ duppativijjham nāma n'atthi ti attho.  
Yathā divā ti yathā divasabhāge suriyalokena andhakā-  
rassa vidhamitattā cakkhumantānam sattānam āpāthaga-  
tam cakkuviññeyyam rūpaṃ suviññeyyam, tathā rattin  
ti tathā rattibhāge caturāngasamānāgate pi andhakāre  
vattamāne samādhissa dibbacakkuññānuparivattitāya  
duppativijjham rūpayatanam nāma n'atthi. Yathā ratti  
tathā divā ti yathā ca rattiyam tathā divā pi atisukha-

maṃ kenaci tirohitam yaṃ ca atidure, taṃ sabbam dup-  
paṭivijjham nāma n'atthi. Yathā ca rūpayatane vuttam,  
tathā samādhissa dibbasotaññānuparivattitaya saddāya-  
tane ca netabbam. Ten'evaha: Iti vivaṇena cetasā ti adi.

Sekhasekhavipassanāpubbaṅgamapahānayogena p. 17, (66), 2,  
obs., 21th  
line  
ti sekhe aseke vipassanāpubbaṅgamapahānena ca puccha-  
mayogena pucchāvidhinā ti attho.

Bhagavato ca nepakkam ukkamsapāramipattim anāva- p. 17, (66), 2,  
obs., last  
line  
raññānapadassanena dipetabban ti anāvarāmaṇapam tīva  
kammadvārabhedehi vibhajitvā sekhasekhapatipadam das-  
setum Bhagavato sabbam kāyakamman ti adi vuttam.  
Tena sabbattha appatthataññānapadassanena Tathāgatassa  
sekhasekhapatiputtidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viyā sabba- p. 18, (67), 2,  
rev., third  
line from  
bottom  
loko tārakarūpāni viyā cha ārammanāni. Tassa purisassa  
tārakarūpānam dassanum viyā lokassa cakkhuvinnāpādīhi  
yathārahaṃ cha ārammanajānanam. Tassa purisassa tār-  
karūpāni passantassāpi ettakāni satāni ettakāni sahasāni  
ti ādinā gaṇanasaṅketena jānanum viyā lokassa rūpādi-  
ārammanam, kathañci jānantassāpi aniccādi-lakkhaṇatta-  
yānavabodho ti. Sesam pākāṭam eva.

Dhammānam salakkhaṇe-ñānan ti rūpārūpadham- p. 21, (69), 2,  
obs., last  
line  
mānam kakkhalaphusanādi-salakkhaṇe-ñānam. Tam pana  
yasmā sabbam neyyaheṭṭhetuphalabhedato duvidham eva  
hoti, tasmā dhammapāṭisambhida atthapāṭisambhida ca ti  
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p. 20, (68), 1,  
obs., last  
line  
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha-  
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti  
yuttatākusalo, catunayakovido ti attho, desanā-yuttikūsalō  
vā. Phalataākusalo ti khmāsavaphalakusalo. Āyakusalo  
ti ādisu āyo ti vadḍhi. Sā anattahānito attheppattito  
ca duvidhā. Apāyo ti avadḍhi. Sā pi atthahānito



anattappattito ca duvidhā. Upāyo hi sattānaṃ accāyiko kicce vā bhaye vā uppanne tattha tikicchanaśamattam thānappattikāraṇaṃ. Tassa kusalo ti attho. Kimpāso hi sabbaso avijjāya pahimattā paññāvepullapatto eteso āyātsu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato<sup>1</sup> ti āha.

p. 26. (fol. 1v, rev., fourth line from bottom). Idāni yathāniddiṭṭhaṃ sekhaśekhapaṭipadam nigamanto Imā dve cariyā ti ādim āha.

p. 21. (fol. 5R, 4v., third line from bottom). Tattha āhacca vacanan ti Bhagavato thānakaraṇāni āhacca abhivādetvā pavattāvacaṇaṃ, sammāsambuddhena sāmāṇaṃ desitasuttaṃ ti attho. Anusandhivacaṇan ti sūvakabhaṣitaṃ. Tam hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacaṇan ti vuttaṃ ti. Nitattān ti yathārutzavasena nātabbattham. Neyyatthān ti niddhāretvā gahetabbattham. Samkilesabbhāgiyaṃ ti ādinam attho paṭṭhānavaravannaṇāyaṃ avibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sūsanapaṭṭhāne ekaṃ bhāgaṃ abhajaṃ ti nāma n'atthi, tasmā so pi nayo vicetātibabhaveṇa idha nikkhitto.

p. 21. (fol. 6R, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-haraṃ vibhajanto tassa lakkhaṇaṃ tava upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādāyo mahante apadisitvā vuttāni mahakāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsa, mahantāni dhammassa patitṭhānāni ti vuttaṃ hoti. Tatrāyaṃ vacanatto. Apadissati ti apadeso. Buddho apadeso etassa ti buddhāpadeso. Esa nayo sesesu pi.

p. 21. (fol. 6v, rev., fifth line). Tāni padabyañjanāni ti kenaci ābhātasuttassa paṭṭhāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

<sup>1</sup> samannāgato.

ca ti attho. Samvaṇṇakena vā samvaṇṇanāvasena āhari-  
yamānani padabyañjanāni.

Tattha yasmiṃ Bhagavato vacanam ekagāthāmaṭṭam pi  
saccavinimittam a'tthi. tasmā Sutte ti padassa attham  
dassetum Catūsu ariyasaccasa ti vuttam. A'thakathāyam  
pana tmi piṭakāni Suttāni ti vuttam. Tam iminā Netti-  
vacanena aññadatthu saṃsandati c'eva sameti cā ti  
da'tṭhabbam. yāva-d-eva anupāda-parimibbanattha Bha-  
gavato desanā.

Idāni yadattham idha cattāro mahāpadesā-abhata. tam  
dassetum Catūhi mahāpadesaṃ ti adi vuttam.

Idāni tam yuttimiddhāraṇam dassetum Pañham pucchī-  
teṇā ti adi āradḍham.

Tattha icchanti tāya ārammaṇāni ti icchā, tanhāya-  
atthena tanhā, piḷajamanato daruddhāraṇato ca visapi-  
tam sallam viyā ti sallam. santāpanatthena dhpāyanā,  
akadḍhanatthena singhasotā saritā viyā ti saritā, allat-  
thena vā saritā.

*Saritāni sinehitāni ca samantassāni bhavanti jantuno ti*  
(Dhp. v. 341a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayaṃ Nettha  
attiho. Visattikā ti visatā ti visattikā, visatā ti vi-  
sattikā, visulā ti visattikā, visakkatī ti visattikā, visam-  
vadikā ti visattikā, visampharati ti visattikā, visumulā ti  
visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā,  
visatā vā pana sā tanhā rūpe sadde gandhe rase pho'tṭhabbe  
dhamme kule gape visatā vitthatā ti visattikā. Sinehama-  
vasena sineho, nānāgatissu kilamathuppadanena kila-  
matho, palivo'tṭhanatthena<sup>1</sup> latā viyā ti latā.

*Latā ubbhijja tittḥati ti* (Dhp. v. 340 b)

hi vuttam. Maman ti maññanāvasena maññanā, dura-  
gatam pi akadḍhitvā bandhanatthena bandho, asisanat-  
thena asā, ārammaparasam patukāmatāvasena pipasā,  
abhinandanatthena abhinandana.

<sup>1</sup> = vedhanatthema; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 22. (fol. 44b, rev., third line). Yāvatikā ūṇassa bhūm) ti samvappantassa ācari-  
yassa yam āṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 22. (fol. 44b, rev., third line). Nimit्तānusāri ti saṅkhāranimittānusāri. tena ten'  
evā ti niccādisu yam yam pahīnaṃ, tena ten' eva nimittena.

p. 27. (fol. 48, rev., third line from bottom). Tattha yasmā idam imassa padatṭhānaṃ idam imassa  
padatṭhānaṃ ti tesam tesam dhammānaṃ padatṭhānabha-  
tadhammavibhāvanalakkhaṇo padatṭhāno-bāro, tasmā pa-  
vattiya mūlabhūtaṃ avijjāṃ ādipaṃ katvā sabhāvadhammā-  
naṃ padatṭhānaṃ asaṃnakarapaṃ niddhārento avijjāya  
sabhāvaṃ niddisati: sabbadhammayāthāva-asampativedha-  
lakkhaṇaṃ avijjā ti. Tass' attho: — Sabbesaṃ dhammā-  
naṃ aviparitasabhāvo na sampativilīhiyati etena ti sabha-  
dhammayāthāva-asampativedho. So lakkhaṇaṃ etissa ti  
sā tathā vutta. Etena dhammasabhāvapaticchādanalakkhaṇaṃ  
avijjā ti vuttam hoti. Atha vā sammāpativedho sampati-  
vedho, tassa patipakkho asampativedho. Kattha pana so  
sāmpativedhaṃ patipakkho ti? aha: sabhaṃ | pa | lak-  
khaṇaṃ ti.

p. 22. (fol. 44, rev., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādasito sarāga-  
sadosa-samoha-samkilesapakkhena hātabbo ti vutto, paṭi-  
lomato pana paṭiccasamuppādo Yo avijjāya tveva asessavi-  
rāganirodhā ti ādinaṃ pāliyaṃ vutto, tam sandhāya vitarāga-  
vitadosa-vitamoha-ariyaadhammehi hātabbo ti vuttam.

p. 22. (fol. 44, rev., last line but one). Tattha kiccato ti paṭhavi-ādinaṃ phassādinaṃ ca  
rūpārāpadhammānaṃ sandhārakasamghaṭṭanādi-kiccato  
tesam tesam vā paccayadhammānaṃ tan tam paccayup-  
pannadhammassa paccayabhāvasaṅkhatākiecato, lakkha-  
ṇato ti kakkhalaphusanādi-sabhāvato, sāmāññato ti  
roppana-namaṇādito aniccātādito khandhayantanādito ca.  
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-  
dato ca, samānanirodhato samānuppādato ca ti attho.  
Ettha ca saḥacarapaṃ samānaśetutā samānaphalāṃ samā-  
nabhūmāṃ samānavisayatā samānārammaṇatā ti evam-ādāyo  
pi ca saddena saṃgahitā ti datṭhabhaṃ.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso p. 42. (fol. 39, rev., last line but one).  
 ti<sup>2</sup> evam-ādināmvasesena nāṇaṃ pavattati ayam sabhāva-  
 nirutti nāma. Paṭhavi ti hi evam-ādikam saddam gahetvā  
 tato param saṅketadvārena tadatthapaṭipatti tan tam  
 aniyatanāmapaññattigahanavasen<sup>1</sup> eva hoti ti.

After having paraphrased the passage beginning with  
 na ca paṭhaviṃ<sup>2</sup> nissāya, the Commentary adds: — Vut-  
 tam h'etaṃ: p. 28. (fol. 28v, 29r, third line from bottom).

Namo te purisajāṇānaṃ namo te purisuttama  
 yassa teṇabhijānāma kiṃ tvam nissāya jhāyati ti.  
 thus pointing clearly to A. V, p. 325 sq., where this stanza  
 occurs.

Evam yathanikkhittāya desanāya padatṭhānavasena p. 41. (fol. 40v, 41r, last line but one).  
 attham niddhāretvā idāni tam sabhāga-visabhāgadhamma-  
 vasena āvattetukāmo tassa bhāsim dassetum Ayaṇjantā-  
 nam<sup>3</sup> vā sattānam yoge yuṇjantānam vā ārambho<sup>4</sup> ti ādim  
 āha. Tass<sup>1</sup> attho: — Yoge bhāvanāyam tam ayuṇjantānam  
 vā sattānam aparipakkāṇānānam vāsanābhāgena āyatim  
 pi jānanattham ayam desanā ārambho<sup>4</sup> yuṇjantānam vā  
 paripakkāṇānānam ti.

Tatthā ti tasmim yathāvutte samathe sati.

p. 42. (fol. 41v, 42r, third line from bottom).

Evam vodānapakkham nikkhipitvā tassa visabhāgadham-  
 mavasena sabhāgavasena cāvattanam dassetvā idāni sam-  
 kilesapakkham nikkhipitvā tassa visabhāgadhammavasena  
 sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti  
 gātham āha.

p. 42. (fol. 41v, 42r, first line).

Idāni na kevalam niddhārithe<sup>1</sup>eva visabhāga-sabhāga-  
 dhammaḥ āvattanam, atha kho paṭi-āgatehi pi tehi p. 42. (fol. 41v, 42r, last line but one).

<sup>1</sup> Tissa and Phussa seem to have been favourite examples,  
 cf. V. V. A. p. 349; A. I. p. 392.

<sup>2</sup> paṭhavi.

<sup>3</sup> ārambho.



avattanam avatta-hāro ti dassanatttham Sabbapāpassa akaraṇaṃ ti gātham āha.

p. 44. (fol. 44a, rev., fourth line from bottom). Attitena vā<sup>1</sup> Vipassinā bhagavatā yathādhiḡatam desita-bhāvaṃ sandhāya Attitassa maggassā ti vuttam<sup>2</sup>. Vipassinō hi ayam bhagavato sammāsambuddhassa pātimokkhuḍḍe-sagāthā ti.

p. 44. (fol. 44a, rev., first line). Imāni pāli-āgataḍḍhammānaṃ<sup>3</sup> sabhāga-visabhāgaḍḍhammāvatattanavasena niddhāritāni cattāri saccāni pama pi pāli-āgataḍḍhammānaṃ sabhāga-visabhāgaḍḍhammāvatattanena avatta-hāraṃ dassetum Dhammo have rakkhati ti gātham āha.

p. 47. (fol. 47a, rev., second line). Tikkhatā ti tikkhinātā. Sā ca kho na satthakassa viya nisitakaravātā, atha kho indriyaṇaṃ paṭubhāvo ti dassetum Adhīmattatā ti āha. Nānu ca ariyamaggo attanā pahū-tabbakilese anuvasesaṃ samucchindati ti atikkhino nāma n'atthi ti? Saccam etam. Tathā pi no ca yathā diṭṭhi-ppattassā ti vacanato saddhā-vimutti-diṭṭhi-ppattanaṃ kile-sappahānaṃ pati sithi kāci viśesaṃ attā ti sakka vattum. Ayam pana viśeso na idhādhippeto sabbupapattisamatikka-manassa adhippetatā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesam tathā pahānaṃ magga-dhammesu indriyaṇaṃ apāṭavapāṭavapāṭavātarapāṭavata-mabbhāvena hoti ti yo vajirūpamaḍḍhammesu matthakappat-tānaṃ<sup>4</sup> aggaṃaggadhammānaṃ paṭutāmabbhāvo, ayam idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayam dhammo sūcinno sabbahī upapattihī rakkhati ti.

p. 48. (fol. 48a, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako<sup>5</sup> so.

p. 49. (fol. 49a, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ—vāsanā-bhāgiya-nibbedhabhāgiyaṇaṃ—vakkhamānānaṃ ca saṃkile-sabhāgiya-asekhabhāgiyaṇaṃ vasena cattāri suttāni.

<sup>1</sup> The other explanation of the words attitassa maggassa takes magga in the sense of ariyamagga, atthadārikamagga.

<sup>2</sup> Cf. Dh. A. p. 344. <sup>3</sup> āgata<sup>2</sup> + mattaka<sup>3</sup> <sup>4</sup> sampapatti<sup>5</sup>

Yojetabbānī<sup>1</sup> ti otena vicaya-hāra-yutti-hāra<sup>2</sup>-vibhatti-hārassa parikkammatthānan ti dasseti.

p. 49. (fol. 411, obv., first line)

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asakhabhāgiyabhāvehi sādharapāsādhāranabhāvehi vibhajitum Tattha katame dhammā sādharapā ti adi araddham.

p. 49. (fol. 411, obv., second line)

Sabbā sā vitaraṅgehi sādharapā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dībbavīharo brahmavīharo — paṭhamajjhānasamāpattihi evam-ādīhi pariyāyehi sādharapā. Kusalā samāpatti pana iminā pariyāyena siyā asādharapā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāṅgehi sādharapā ti paṭhanti . . . Yathā micchattaniyatanaṃ aniyatanaṃ ca sādharapā ti vuttaṃ, evaṃ sādharapā dhammā na sabbasattānaṃ sādharapatāya sādharapā. Kasmā? Yasmiṃ aṇṇamaññaṃ paramparaṃ sakamsakam viṣayaṃ nātivattanti, paṭinīyatam hi tesam pavatti(thānaṃ, itarathā tathā volāro eva na siyā ti adhippsyo . . .

p. 49. (fol. 411, rev., first line)

Evam nānāyehi dhammavibhattim dassetvā idāni bhūmivibhattim padatthānavibhattiṃ ca vibhajitvā dassetum Dassanabhami ti ādim aha.

p. 50. (60 Lines, obv., fourth line from bottom)

Atthanippattipatipālana<sup>3</sup> ti yāya icchitassa atthassa nibbattim (sic) paṭipāleti āgameti, yāya vā nippannam

p. 52. (fol. 416, rev., last line)

<sup>1</sup> The subject to *yojayitabbā* of the text, of course, is *suttāni*, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the *vicaya*-, *yutti*-, and *vibhatti*-, *hāra*, and according to *phala*-, *sīla*-, and *brahmacariya*-, and in this manner these (same) four Suttas are to be united.

<sup>2</sup> *hāra*. <sup>3</sup> All MSS. have *nippatti* (= skr. *nīpatti*), none has *nibbatti* (= skr. *nīrvrtti*). Both words have about the same meaning, but, since in Sinhalese MSS. *nibbatti* is always or nearly always written with *bb*, not with *pp*, as often occurs in Burmese MSS., I have preferred *nippatti* (in Childers s. v. *nīpatti*, which, however, is seldom

attham paṭipaleti rakkhati. ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāma ti attho. Tam atthani-pattim sattasaṅkharavasena vibhajitvā dassento Piyam vā nātin ti adim sūha. Tattha dhamman ti rūpādi-alam-banadhammam.

p. 24. fol. 134b, 135v, fourth line (r. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese<sup>1</sup> Iti pi, and so on.

p. 25. fol. 135b, 136v, third line. Idam vuttam hoti: — Ya desanā-hārādayo viya assā-dādi-padatthavisesamiddhāraṇaṃ akatvā Bhagavato sabbhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāno yathādhīpetam attham nikkhipati ti nikkhepo, tassā cāyam hāro dukkhādi-saṅkhate bhāge pakārehi āpeti, asaṅkarato vā thapeti, tasmā nikkhepa-paññatti ti vutto.

p. 26. fol. 136b, 137v, third line. Ahaṇāpanāñatti ti nibhaṇāpanāñatti. Āsāṭikānaṃ ti gunṇaṃ vāsesu nilamakkhikāhi thapita-andakā āsāṭikā nāma. Ettha yassa uppannā tassā sattassa anayabyasana-hetutāya āsāṭikā viya ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighatapaññatti samugghatapaññatti.

p. 27. fol. 137b, 138v, second line. Bhabbarūpo vā dissati ti vippannaḥāsayo pi māyāya saṭheyyena ca paticchāditasabbhāvo bhābbajātikam viya attānaṃ dasseti.

p. 28. fol. 138a, second line. Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini. Ayaṃ indriyehi otaṇā ti asekhāya vimuttiyā niddhāritehi saddhādihi indriyehi samvagganāya otaṇā. Pañcīndriyāni vijjā ti sammāsāṅkappo viya sammāditthiyā upakarakattā paññakkhandhe saddhādini cattāri indriyāni vijjāya upakarakattā samvagganavasena vuttāni.

written with *pph* in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of *paṭipālānā*, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

<sup>1</sup> Cf. Mahāvastu I, p. 163, 11.

Dharmadhātusaṅgahita ti atthārassa dhātusa dham-  
madhātusaṅgahita. p. 84. (fol. 14,  
rev., 8th  
line).

Yadi pi pubbe vitarāgata asekhavinutti dassita, tassa  
pana patipattidassanattham Ayam aham asmi ti anānu-  
passi ti dassanamaggo idha vutto ti imam attham dass-  
etum Ayam aham asmi ti anānupassi<sup>1</sup> ti<sup>2</sup> adi vuttam. p. 84. (fol. 14,  
rev., fourth  
line from  
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti  
pi tanhāditti-upayena<sup>3</sup> na upeti na gahāti. N'atthi ti  
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam  
asassatan ti. Nev'atthi no n'atthi ti amaravikkhepa-  
vasena. p. 84. (fol. 14,  
obv., second  
line from  
bottom).

No ca ārambhan<sup>3</sup> ti na tāva ārambham<sup>3</sup> sodheti  
nātam icchitassa atthassa apariyositattā. p. 79. (fol. 14,  
rev., last  
line).

Suddho ārambho<sup>3</sup> ti nātam icchitassa atthassa  
pabodhitattā sodhito ārambho<sup>3</sup> ti attho. Aññānapakkhan-  
dānam dvelhakajātānam vā hutvā pucchana-kāle pucchita-  
nam pucchāvisayo avijātam mahāgahanam viya mahānuggam  
viya ca andhakāram avibhūtam hoti. Yada ca Bhagavatā  
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi  
nijaṭam nigumbam katvā paṇḍe viśaṁjite mahatā ga-  
dhahatthinā abhūbhavitvā obhaggapadalito gahanapadeso  
viya vigatandhakaro vibhūto upatthahamāno visodhito  
nāma hoti. p. 71. (fol. 14,  
rev., last  
line).

Saggam gameti ti saggagāminiyo. p. 78. (fol. 14,  
obv., last  
line).

Evam patikūlamanasikāram dassetvā puna tattha samma-  
sanacāram pālvasen<sup>1</sup> eva dassetum Tenāha Bhagavā: —  
Yā c'eva kho panā ti adim aha. p. 15. (fol. 14,  
obv., last  
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram  
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum  
Avijjā ti ekattata ti ādi vuttam. p. 73. (fol. 11,  
rev., first  
line).

<sup>1</sup> "passati.

<sup>2</sup> upayena.

<sup>3</sup> ārambh<sup>3</sup>

Nettipakaraṇa.



p. 76. (fol. 10, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya mānuṣṣānaṃ nagarapaveso pacchijjati, evaṃ eva<sup>1</sup> yassa sakkāya nagare ayam patitā tassa nibbānasampāpakamānāgamanam pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. 10, rev., second line from bottom). Aniccādinam vibhāvanavasena vebhaḥyā . . . uppatha-paṭipanne sīndhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viya ti patodo.

p. 77. (fol. 11, obv., fourth line). Sārāṇo samādhī ti akusalacittetekaggatā, sabbo pi vā sūsavō samādhī. Araṇo samādhī ti sabbo kusalaḥyā-kato samādhī, lokuttaro eva vā. Saverō samādhī ti patighacittesu ekaggatā. Avero samādhī ti mettāceto-vimutti. Anantarādūke pi es<sup>1</sup> eva nayo. Sāmiso samādhī ti lokiyasamādhī, so hi anatikantavattāṃsisa-lokāmi-sattāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhī. Sasaṅkharasamādhī ti dukkhā-paṭipado dandhabhīṇo sukkhā-paṭipado ca dandhabhīṇo, so hi sasaṅkhārena sa-ppayogena cittena paccanikadhamme kicchena kasirena niggaḥetvā adhigantabbo. Itaro asaṅkharasamādhī. Ekam-sabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobbhāvitabbhāvano samādhī (sic!) ti kīyasakkhino ubhatobbhāgavimuttassa ca samādhī, so hi ubhayatobbhāgehi ubhayatobbhāvitabbhāvano.

p. 77. (fol. 11, rev., first line). Āgāḥapatipadā ti kāmānaṃ orohanapaṭipatti, kāmā-sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattī paṭipatti, attaki-lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhanakaraṇapakāle sītādīni asahantassa paṭipadā. Tāni na khamatī ti akkhamā, saḥantassa pana tāni khamatī ti khamā, uppannaṃ kāmavitakkaṃ nādhivāsetī ti ādinā nayena micchāvitakke sametī ti samā, manacchatthāni indriyāni dametī ti damā paṭipadā.

<sup>1</sup> evaṃ.

Idāni tāva ekattavemattatāvisevaye niyojetvā dassetum  
Sutte vā veyyakaraṇe vā ti ādi vuttam.

p. 79. Col. 1a,  
rev., second  
line from  
bottom).

Evam bhāiram hetu-paccayavibhāgam dassetvā idāni  
ajjhāttikam dassetum Ayam hi saṃsāro ti ādi vuttam.  
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittup-  
pāde anekā avijjā vijjanti ti āha: Purimika avijjā pacchi-  
mikāya avijjāya hetū ti. Tena ekasmiṃ kale hetu-phala-  
nam samavadhānam n'atthi ti etam ev' attham samattheti.

p. 79. Col. 1a,  
rev., last  
line).

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa-  
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo  
yathā ca so hoti, yaṁ ca phalam yo ca tassa viśeso, yo  
ca kāraṇa-phalaṇam sambandho, tam sabbam vibhāvetum  
Avupacchedattho ti ādi vuttam . . . Yo phalabhūto anāssa  
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,  
yathā tam arahato cuticittam. Yo pana attano anurūpassa  
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma  
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-  
pacchedattho santati-attho ti.

p. 79. Col. 1a,  
rev., second  
line from  
bottom).

Kasmā pan' ettha padatthāna-veracanaṇi gahitāni?  
Nanu padatthāna-veracanaṇa-hāre eva ayam attho vibhāvito  
ti? Saccam etaṁ. Idha pana padatthāna-veracanagahapa-  
bhāvanā-pahānaṇam adhiṭṭhānavisayadassanattāṇi c'eva  
tesaṁ adhiṭṭhānavibhāgadassanattāṇi ca. Evaṁ hi bhā-  
vanā-pahānaṇi suviññeyyāni honti sukarāṇi ca paññāpetum.

p. 80. Col. 1a,  
rev., first  
line).

Evam suparikkammakatāya bhūmiyā nānāvannaṇi mutta-  
pupphāni pakiranto viya susikkhitasippācariyavicāritesu  
surattasuvannaḷaṅkāresu nānāvidharamsijjalamujjalāni vivi-  
dhāni magiratanāni bandhanto viya mahāpathavim pari-  
vattitvā pappatakojani khādāpento viya yojanikamadhu-  
gaḍḍam pilivā sumadhurasam pāyento viya ca āyasmā  
Mahākaccāno nānāsuttapadeso udāharanto soḷasa hāre  
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento  
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 80. Col. 1a,  
rev., third line  
from  
bottom).

p. 85. (fol.  
84b, 84v.,  
third line). Tesu saññāvipallāso sabbam uda ko? Aniecadikassa vi-  
yassa micchāvasena upatthitākaragahanamattaṃ migapo-  
takānam tipapurisakesu puriso ti uppannasaññā viya.  
Cittāvipallāso tato balavataro, amāṇi-ādike visaye maṇi-  
ādī-ākāreṇa upatthahanto tathā sannitthānam viya niecā-  
dito sannitthānamattaṃ. Dīṭṭhivipallāso pana sabbabala-  
vataro: yaṃ yaṃ ārammaṇaṃ yathā yathā upatthāti,  
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham  
aññaṃ' ti abhinivisanto pavattati. Tattha saññāvipallāso  
cittāvipallāsassa kāraṇaṃ, cittāvipallāso dīṭṭhivipallāsassa  
kāraṇaṃ hoti.

p. 86. (fol.  
85b, 85v.,  
second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum  
Dve dhammā cittaassa saṃkilesa ti adim āha.

p. 87. (fol. 86b,  
86v., third  
line). . . . idāni vicaya-hārasampātāṃ dassento yasmā desanā-  
hārapadātthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-  
sahetubbhāvena middhāritāya tanhāya kusalādi-vibhagapavi-  
cayamukheṇa vicaya-hārasampātāṃ dassetum Tattha tanhā  
duvidha ti ādi āradham.

p. 87. (fol.  
86b, 86v.,  
first line). Tattha so ti adhigatacatutthajhāno yogi, tattha ti  
tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol.  
87b, 87v.,  
first line). Santato manasikaroti ti aḍḍhasantatāya pi āramma-  
ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-  
pasamāpattim santato manasikaroti, tato tato rūpāvacara-  
jhānaṃ avūpasantaṃ hutvā upatthāti, ten' evāha: Tassa  
uparināṃ | pa | saṅghahati.

p. 88. (fol.  
87b, 87v.,  
fourth line). Ettāvata paññāvimutti ti vuttassa arahattaphalassa  
samādhimukheṇa pubbabhāgapatipadaṃ dassetvā idāni  
arahattaphalasamādhim dassetum So samādhi ti ādi  
vuttaṃ . . . Pubbe vuttassa ariyamaggasamādhissa phala-  
bhūto samādhi pañcaviḍheṇa veditabbo, idāni vuccamānehi  
pañcahi paccakkhaṇānehi attano paccavekkhitabbakāra-  
saṅkhātena pañcaviḍheṇa veditabbo.

Appagunāsāvasamādhi viya sasamkhārena sappayoge-  
na paccanikadhamme niggayha kilese vāretvā anadhiga-  
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

Evam ariyhattaphalasamādhim vibhāgena dassetvā idāni  
tassa pubbabhāgapatipadam samādhivibhāgena dassetum  
So samādhi ti vuttam. Tattha so samādhi ti yo so ari-  
hattaphalasamādhissa pubbabhāgapatipadāyam vutto rūpa-  
vacaracatutthajhānasamādhi.

Idāni tam samādhim ārammaṇavasena vibhajitvā dasso-  
tum Dasa kasināyatanāni ti ādi vuttam.

Yena yena kārenā ti anabhiññhadisu paccuppannasakha-  
tādisu ca ākāresu yena yena ākārena vutto . . .

So ariyamaggādhigamāya yuttapayutto yogi kālena  
samatham samāpajjanavasena kālena vipassanam samma-  
samavasena vaddhayamāno animittavimokkhamukkhādi-saṅ-  
khātā tisso anupassanā brūhetti . . . Tisso anupassanā-  
uparūparivisesam pāpento silakkhandho samādhikkhandho  
paññakkhandho ti ete tayo khandhe vaddhetti, yasmā pana  
tīhi khandhohi ariyo atthaṅgiko maggo saṅgahito, tasmā  
tayo khandhe bhāvayanto ariyam atthaṅgikam maggam  
bhāvayati ti vuttam.

Idāni yesam puggalānam yattha-sikkhantānam viśesato  
niyyānamukhāni yesā ca kilesānam paṭipakkhabhūtinī  
tīni vimokkhamukhāni tehi saddhim tāni dassetum Rāga-  
carito ti vuttam. Tattha animittavimokkhamukhena  
ti aniccānupassanāya, sā hi niccānimittādisamugghātaneṇa  
animitto rāgādināṃ samucchedavimuttiya vimokkho ti  
laddhanāmasa ariyamaggassa mukhabhāvato animittavi-  
mokkhamukhaṇa ti vaccati. Adhicittasikkhāya ti sam-  
ādhismim.

Paññādhikassa santatisamūhakeccārammasūkhādi-ghanvi-  
nibbhogena saṅkhāresu atthasūnātā pakāṭa hoti ti viśesato



anattānupassanā paññā padhānā ti āha: Suddhāvimokkha-  
mukham paññakkhandho ti. Tathā saṅkhārānaṃ sarasa-  
pabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth'  
eva bhijjanam sammāsamaḥitass' eva pakatam hoti ti  
visesato aniccānupassanā samādhippadhānā ti āha: Ani-  
mitta | pa | samādhikkhandho ti. Tathā silesu paripūra-  
kāriṇo khaṇtibahulassa uppannam dukkham aratīṃ ca abhi-  
bhuyya viharato saṅkhārānaṃ dukkhata vibhūta hoti ti  
dukkhānupassanā silappadhānā ti āha: Appaṇhita | pa |  
silakkhandho ti.

p. 11. (fol.  
13a, rev.,  
fourth line). Puna tinnam khandhānaṃ samathā-vipassanābhāvaṃ  
dassetum Silakkhandho ca ti ādi vuttaṃ.

p. 11. (fol.  
13b, rev.,  
second line). Ariyamaggo hi khippam sakiṃ ekacittakkhaṇen' eva  
catūsu saccesu attanā adhigantabbam adhigacchati ti na  
tassa lokiyasamāpattiyaṃ viya vasibhāvanā kiccam atthi ti  
khippādhigamo ca hoti. Pajahitabbāni accantavimutti-  
vasena pajahanato vimuttādhigamo ca. Lokiyehi ma-  
hantānaṃ silakkhandhādīnaṃ adhigamanābhāvato mahā-  
dhigamo ca, tesam yeva vipulaphalānaṃ adhigamanato  
vipulādhigamo ca, attanā katabhassa kassaci anavase-  
sato anavasesādhigamo ca hoti ti.

p. 11. (fol.  
13b, rev.,  
fourth line  
from  
bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena  
arabhattaphalavinuttimukhena vicāya-hārasampātāṃ niddi-  
santo desanākusalatāya anekhehi suttapaḍesehi tassā pubba-  
bhāga-paṭipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca  
vibhajjanavasena nānappakārato vicāya-hāram dassetvā  
idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetum  
Tattha yo deseti ti ādim āha.

p. 11. (fol.  
13a, rev.,  
last line). Sace pi bhāvantaragatam ariyasāvakaṃ attano ariyasā-  
vakābhāvaṃ ajānantam pi koci evaṃ vadeyya: idaṃ kun-  
thakipillikam\* jīvitaṃ voropetvā sakalacakkavālagabbho  
cakkavatti rajjam paṭipajjāhi ti, n'eva so naṃ jīvitaṃ

\* kuntakippili\*

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghattissasi, sace te chindissamā ti, sissam evassa chindeyyuṃ, n'eva so tam ghāteyya.

Kutūhalamaṅgalena suddhim pacceyyā ti imiṃ idam bhavissati ti evaṃ pavattatta kutūhalasankhātēna dīṭṭha-suta-mutamāṅgalena attano suddhivodānam saddaheyya.

p. 21. (fol. 11a, rev., third line from bottom).

Nam ca yathā itthiliṅgaṃ evaṃ purisalīṅgaṃ pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbam. Kasmā? Idha purissassa tattha nibbattanato. Itthiyo hi idha jhaṇaṃ bhāvetva kalamkatvā Brahmāpārisajjānaṃ sahaḃyatam upapajanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajati ti na vattabbo. Samāno pi tattha ubhayaṅga-bhāve purisasanthāna'va tattha Brahmāno na itthisanthāna. Tasmā svuttam etam.

p. 21. (fol. 11a, rev., second line).

Thānaso ti tam khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetva ti attho.

p. 22. (fol. 12a, rev., fourth line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne gāmini. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāmini sabbatthagāminināṃ paṭipadanam vibhāgaṃ dassetam Tayo rāsi ti ādi vuttam.

p. 22. (fol. 12a, rev., last line but one).

Yathā ca idam nāṇam cakkhūdhātu-ādibhedena upādinnakasaṃkhārālokassa vasena anekadhātu-ānadhātulokaṃ pajānāti, evaṃ anupādinnakasaṃkhārālokassa pi vasena tam pajānāti. Paccekabuddhā hi dve ca aggaśāvakā upādinnakasaṃkhārālokass' eva nānattam jānanti, tam pi ekadesen' eva na nippadesato, anupādinnakasaṃkhārālokassa pana nānattam na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālō, imassa mattho, imassa bahalo, imassa tannu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vappasanthānādi-vasena evarūpaṃ nāma

p. 22. (fol. 12a, rev., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pitakam lohitaṅkam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantaṃ dighaṃ vattaṃ susanthānaṃ dasasanthānaṃ matthaṃ pharusam sugandham duggandham tittam madhuraṃ kaṭukaṃ ambilaṃ kasavaṃ hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṭṭako tikkho hoti, atikkho ujuko kuṭilo kapho nilo odāto hoti ti evaṃ anupādiṇasaṃkhāralokassaṃpi vasena anekadhāto-sānādhātubhāvaṃ jānāti. Sabbānñubuddhānaṃ eva hi etaṃ balam, na aññesatp.

p. 88 (fol. 11,  
obv., second  
line).

Yam lobhavasena dosavasena mohavasena ca kammam karoti ti dasa akusalakammamapathakammam sandhāya vadati. Tam hi saṃkiliṭṭhatāya kaṭṭakan ti kaṇham, apāyesu nibbattāpanato kālakavipākaṃ ti kaṇhavipākaṃ. Yam saddhāvasena viriyavasena kammam karoti ti dasa kusalakammamapathakammam. Tam hi asaṃkiliṭṭhattā paṇḍaraṃ ti sukkam, sagge nibbattāpanato paṇḍaravipakattā sukkavipākaṃ. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kammam karoti idaṃ kaṇhasukkan ti vomissakakammam. Kaṇhasukkavipākaṃ ti sukhadukkhavipākaṃ, missakakammam hi katvā akusalavasena tiracchānāyoniyam māṅgalabhatthibhāvaṃ upapanno kusaleṇa pavatte sukhaṃ ambhāvati, kusaleṇa rājakule nibbatto pi akusaleṇa dukkhaṃ vediyati. Yam viriyavasena paññāvasena ca kammam karoti idaṃ akaṇham asukkam akaṇha-asukkavipākaṃ kammakkhayaṅkaraṇa ti catummaggacetanā. Tam hi yadi kaṇham bhaveyya, kaṇhavipākaṃ dadeyya, yadi sukkam bhaveyya, sukka-upapattipariyāpannam vipākaṃ dadeyya, ubbhayavipākassa pana appaḍānato akaṇha-asukkavipākaṃ ti ayam ettha attho.

p. 89 (fol. 11,  
rev., fourth  
line).

Na ca bhabbo abhinibbidhāgantun ti kilesabhisaṅkhārānaṃ abhinibbijjhanato abhinibbidhāsāṅkhātāṃ ariyamaggaṃ adhiṅgantun na ca bhabbo.

Tam Bhagavā na ovaḍaṭṭi ti tam vipakāyaraṇena  
 nirutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā<sup>1</sup>  
 na ovaḍaṭṭi, vasaṇatthaṃ pana tādisaṇaṃ pi dhammaṃ  
 deṣeti eva Ajātasatta-adinaṃ<sup>2</sup> viya.

p. 99, (fol. 34,  
 rev., fourth  
 line).

Evam kilesantarāyamiṣṣakaṃ kammantarāyaṃ dassetvā<sup>3</sup>  
 idāni amiṣṣakaṃ kammantarāyaṃ dassetum. Imassa ca  
 puggalassa ti ādi vuttaṃ.

p. 99, (fol. 34,  
 rev., last  
 line).

Sabbesaṃ ti imasmiṃ phalaṇiddese<sup>4</sup> vuttānaṃ sabbe-  
 saṃ kammaṇaṃ.

p. 99, (fol. 34,  
 rev., last  
 line).

Anantaraphalaṇiddese vuttakammasamādhānapaden<sup>5</sup> eva  
 jhānādmi saṃgahetvā dassetum. Tathā samādhānaṃ  
 kammaṇaṃ ti ādi vuttaṃ. . . . Tattha tathā samādhāna-  
 naṃ ti sukkāṃ sukkavipakāṃ paccuppannasukhaṃ āyatīṃ  
 sukhavipakāṃ ti evam-ādi pakārehi samādhānesu kammesu  
 saṃkilēso ti paṭipakkhadhammavaseṇa kilīṭṭhabhāvo . . .  
 Evam saṃkilīṣati ti ādisu ayam atthaḥ: — Imiṇā akāreṇa  
 jhānādi-saṃkilīṣati vadaṃti vutthahati ti jānanaññaṃ  
 Bhagavato anāvaraṇaṇānaṃ, na tassa āvaraṇaṃ atthi ti.

p. 99, (fol. 34,  
 rev., fourth  
 line from  
 bottom).

Ekādaśā ti rūpi rūpāni passaṭi ti ādinā aṭṭhannaṃ  
 tippaṇ ca suññata-vimokkhādinaṃ vasena vuttaṃ. Aṭṭhā  
 ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu  
 eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-  
 pariyaṇena suññata-vimokkhādayo tayo. Dve ti abhi-  
 dhammapariyaṇena animitta-vimokkhasāsaṃbhavato avaseṣā  
 dve ettha ca paṭipāṭiya satta appitappitakkhaṇe vikkhaṃ-  
 bhaṇavaseṇa paccasukkadharmehi vimuccanato ārammaṇe  
 adhimuccanato ca vimokkhe. Nirodhasamāpatti pana

p. 100, (fol.  
 35, rev.,  
 second  
 line).

<sup>1</sup> purikkhittvā.

<sup>2</sup> Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see  
 M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta),  
 called govatika, and Acela, i. e. Seniya, called kukkura-  
 vatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II,  
 p. 97 sqq.

<sup>3</sup> bala<sup>6</sup>.



sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan tam maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayam viseso vedittabbo.

p. 106. (fol.  
68, obv.,  
second  
line).

Kukkuṭam vuccati ajañña jigucchana mukhena tappara-matā. Kukkuṭajjhāyi ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya-jhānāni ti vuttam hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettavetā ti samkocam āpajjati uttari na vāyamati, tassa tūni jhānāni cattari pi kukkuṭajjhānāni ti vuccanti. Tam samañgino ca kukkuṭajjhāyi. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgiyatābhavato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi munda-paccattikattā vodānabhāvena vuttāni ti dattḥabbam.

p. 106. (fol.  
68, obv.,  
first line).

Visesabhāgiyo samādhī ti paguṇehi paṭhamajjhānādihi vutṭhitassa saññāmanasikārānam dutiya-jhānādi-pakkhandanam paguṇavodānam bhavaṅgavutṭhānaṃ ca vutṭhānaṃ ti vuttam. Heṭṭhimam heṭṭhimam hi paguṇajjhānam uparimassa uparimassa padaṭṭhānam hoti, tasmā vodānam vutṭhānaṃ ti vuttam.

p. 106. (fol.  
68, obv.,  
last line  
but one).

Tass' eva samādhissā ti tassa antaraphalaniddese jhānādi-pariyāyehi vuttasamādhissa. Parivārīto ti parikkhāro (sic!).

p. 101. (fol.  
64, obv.,  
first line).

Tattha . . . imāya mudumajjhaticckhabhedāya anusāsanīyā, evam-dhātuko ti hinādivasena evam ajjhāsāyo, evam-adhimuttiko ayaṃ c'assa āsāyo ti imassa puggalassa ayam sassatucchedapakāro yathābhūtanāpānulanoma-khantipakāro vā āsāyo. Idam hi catubbidham āsāyan ti: — Ettha satta vasaṇti ti āsāyo ti vuccati, imam pana Bhagavā sattānam āsāyam jānanto tesam dīṭṭhigatānam vipassanā-nāpakammasa kataññānānaṃ ca appavattikkhāve pi jānāti eva. Vuttam pi c'etam: —

Kāmaṃ serantaṃ yeva jānāti. Ayam puggalo kāmagaruko kāmāsāyo kāmādhimutto ti kāmaṃ serantaṃ yeva jānāti. Ayam puggalo nekkhamagaruko nekkhamāsāyo nekkhamādhī-

*mutto ti nekkhamam sevantam yeva jānāti. Byāpādam abyāpādam thinamiddham ālokasūñam sevantam yeva jānāti . . . Ayaṃ puggalo thinamiddhagariko thinamiddhāsayo thinamiddhāhimutto ti.*

Nihato Māro bodhimūle ti nihato samucchinno ki-  
 lesamāro bodhirukkhamūle . . . Yasma pana yadā ara-  
 hattamaggena savāsanaṃ sabbe āsavā khipitā, tada Bhaga-  
 vata sabbāññutaññam adhigatam nāma, tasma yam  
 sabbāññutappattā ti adi vuttam. Ayaṃ tāv' ettha ācari-  
 yānam samānattakathā. Paravādi pañāha: dasabalaññam  
 nāma pati-ekkam n'atthi, yasma sabbāññuta patta viditā  
 sabbadhammā ti vuttam, tasma sabbāññutaññass' evāyam  
 pabbhedo ti. Tam na tathā dātthabham. Aññam eva hi  
 dasabalaññam, aññam sabbāññutaññam. Dasabalaññam  
 hi sakasakakiccam eva jānāti, sabbāññutaññam tam pi  
 tato avasesam pi jānāti. Dasabalaññasse hi paṭhamam  
 kāraṇakāraṇam eva jānāti, dutiyam kammaparicchedam  
 eva, tatiyam dhatumānattakāraṇam eva, catuttham ajjhā-  
 sayādhimuttim eva, pañcamam kammavipakantaram eva,  
 chaṭṭham jhānādiki saddhim tesam samkilesādim eva,  
 sattamam indriyānam tikkhamudubbhavam eva, aṭṭhamam  
 pubbenivutthakhandhasantatim eva, navamam sattānam  
 cutupapātam eva, dasamam saccaparicchedakam eva.  
 Sabbāññutaññam pana etehi jānitabbaṃ ca tato uttariṃ  
 ca pajānāti. Etesam pana kiccam sabbam na karoti, tam  
 hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbi-  
 tum na sakkoti, maggo hutvā kilese khetum na sakkoti.  
 Api ca paravādi eyam pucchitabbo: — Dasabalaññam  
 etam savitakka-savicāram avitakka-avicāramattam avitak-  
 ka-avicāram kāmāvacaram rūpāvacaram arūpāvacaram  
 lokiyam lokuttaram ti? Jānanto paṭipatīyā satta savitakka-  
 savicārāni ti vakkhati, tato parāmi dve avitakka-avicārāni  
 ti. Āsavakkhayaññam siyā savitakkasavicāram siyā avi-  
 takka-avicāramattam siyā avitakkāvicāran ti? Tathā paṭi-  
 patīyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāno  
 ekam lokuttaram ti vakkhati. Sabbāññutaññam pana

P. 102. (fol.  
 102, rev.,  
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam eva ti  
niṭṭham ettha gantabbam.

p. 106. (fol.  
106, rev.,  
second line). Bhagavā sati-arakkhena cetasā samannāgato, sabba  
duggatiyo jahati ti attho, suttamhi vuttam: satiyā oittam  
rakkhitabban ti desanānusandhidassanam<sup>1</sup>.

p. 106. (fol.  
106, rev.,  
last line  
and one). Paṭipakkhena ti Arakkhitena cittaṇa ti gāthāya  
(cf. p. 85) paṭipakkhena ti adhiṭṭhāya, atha vā vibhatti-hāre  
niddiṭṭhassa akusalapakkhassa paṭipakkhena ti attho.

p. 106. (fol.  
106, last  
line and  
one). Tattha yam saccāgamanam ti yam saccato aviparītato  
visayassa āgamanam adhigamo ti attho. Yam paccāgamanam  
ti pi pāṭho. Tassa yam paṭipatīvisayassa āgamanam, tan  
tam visayādhigamo ti attho.

p. 110. (fol.  
110, rev.,  
fourth line). Kāmasukhallikānuyogan ti kāmasukhassa allīya-  
nāyogam kāmesu pātabyatam.

p. 110. (fol.  
110, rev.,  
fifth line). Ughātanigghātan ti uccavacabbhavam.

p. 110. (fol.  
110, rev.,  
fourth line  
to bottom). Roganigghātakan ti rogadhūpasamanam.

p. 111. (fol.  
111, rev.,  
fourth line). Ayam vuccati visativatthuka sakkāyaditthi ti  
ayam pañcasu upādānakkhandhesu ek'ekasmim cutunnam  
cutunnam gahānam rasena visativatthuka sati vijjāmaṇe  
khandhapañcakasānkhāte kāye sati vā vijjāmanā tattha  
ditthi ti sakkāyaditthi.

p. 111. (fol.  
111, rev.,  
fifth line). Lokuttarasammāditthi ti paṭhamamagge sammā-  
ditthi. Anvāyikā ti sammāditthiā anugāmino. Yadā  
sammāditthi sakkāyaditthiā pajānanarasena pavattā, tadā  
tassa anugupabhāvena pavattamānaka ti attho.

<sup>1</sup> I was unable to trace the Sutta in which these words  
occur. Does this Sutta begin with Sati-arakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū-  
pādike pañcakkhandhe attato upagacchantā rūpādinaṃ  
aniccabbhāvato ucchijjati attā vinassati parammarupā ti  
evaṃ abhinivisanato ucchedavādino ti vuccanti. Ime  
vuccanti sassatavādino ti ime rūpavandam vā attānaṃ  
ti ādinā rūpādivinimutto attā ānno koci vibhatto ti upa-  
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-  
tavādino ti vuccanti.

Vitthārato dvāsatthi diṭṭhigatāni ti uccheda-sassa-  
tudassanāṃ vitthārena Brahmajāle āgatāni dvāsatthi diṭṭhi-  
gatāni (cf. D. I. p. 12 sqq.).<sup>1</sup>

Tecattālisam bodhipakkhiyā dhammā ti anicca-  
saññā dukkhasaññā anattasaññā pañāsaññā virāgasaññā  
nirodhasaññā, cattāro satipaṭṭhānā | pa\* | ariyo atthaṅgiko  
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ  
vipassanāvasena paṭipakkham dassetvā puna samathavasena  
dassetum Attha vimokkha dāsa ca kasipāyatanāni ti vuttam.

Anādi anidhanappavattan ti purimāya koṭiya abhā-  
vato anādi, asati paṭipakkhādhigame santānavasena ann-  
pacchedena pavattanato anidhanappavattam.

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi  
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa  
catuddisāsampkātāṃ maggaṃ, tā pana catasso disalocana-  
naye agamissanti. Kim attham puna catukkamaggaṃ

<sup>1</sup> For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

\* These are the four Saumappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.



paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-  
vāsiniyā ti rattesu rūgābhībhūtesu vasati ti rattavāsini  
. . . āvattanatthan<sup>1</sup> ti samucchindanatthanā.

p. 112. (fol.  
189, rev.,  
last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti  
ayam taṇhā-vijjānam vasena saṃkilesapakkhe dvidisā,  
sāmatha-vipassanānam vasena vodānapakkhe pi dvidisā  
catusaccayojanā nandiyāvattassa nayassa samutthānatāya  
bhūmi ti.

p. 113. (fol.  
189, rev.,  
first line). Evam nandiyāvattassa nayassa bhūmim niddisitvā idāni  
tassa disābhūtaadhamme niddisantena yasmā c'assa disā-  
bhūtaadhammesu vuttesu disālocana-nayo vutto yeva hoti,  
tasmā Veyyakaraṇesu hi ye kusalākusalā ti disālocana-  
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upa-  
rikkhitabbā ti ādi āradham. Tattha te ti disābhūta-  
dhammā. Duvidhenā ti ime saṃkilesadhammā ime  
vodānadhammā ti . . . Tam dasseti lokavattānusāri ca lo-  
kavattānusāri ca ti. Tass<sup>2</sup> attho: — Loko eva vattam  
lokavattam, lokavattabhāvena anusarati pavattati ti lo-  
kavattānusāri, saṃkilesadhammo ti attho. Lokassa lokato va  
vivattam nibbānam, tam anusarati<sup>2</sup> anulomanavasena  
gacchati ti lokavivattānusāri, vodānadhammo ti attho.

p. 114. (fol.  
189, rev.,  
third line  
fr. bottom). Idāni dasavattukam kilesapuñjam taṇhavijjāvasena dve  
koṭṭhāse karonto Yo ca kabālikāro-āhāro ti ādim āha.

p. 114. (fol.  
189, rev.,  
second line). Yasmā pana kilesā kusalappavattim nivāretvā cittam  
pariyādāya fitthanta maggena asamucchinnā eva vā āsa-  
vānam uppattihetu honti, tasmā anusayato va pariyutthā-  
nato vā ti vuttam.

p. 115. (fol.  
189, rev.,  
sixth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan  
ti sahajātakotiya itarassa upanissayakotiya upasecanan ti  
nandūpasecanam, tena nandūpasecanena. Kena pana tam  
nandūpasecanan ti āha: rūgasallena nandūpasecanena

<sup>1</sup> \*tthanan.

<sup>2</sup> anussarati.

viññāṇeṇā ti. Tattha rāgasallena ti rāgasallena hetu-  
bhūtena nandāpasecanena viññāṇeṇā ti itthambhūtalak-  
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānaṃ saṃkilesapakkhe disābhāvena  
vavatthapetum ima catasso disā ti ādi āradḍham.

p. 117. (fol.  
131, obv.,  
third line  
fr. bottom)

Tass' attīho: — Iti evaṃ vuttapakārā sabbe āhārādayo  
lokasaṃkhatavavattānusārino dhammā te-lokadhātutāvattāto  
niyyanti niccānupassanādihi tihi vimokkhamukhehi ti.

p. 118. (fol.  
131, rev.,  
last line but  
one)

Tattha dibba-brahma-ariya-āneṇjavihāro ti cattāro vi-  
hārā, mānappahāna-ālayasaṃmugghāta-avijjāpahāna-bhava-  
pasamā cattāro acchariyā abbhutadhammā, saccadhītthā-  
nādinī cattāri adhitthānāni, chandasamādhibhāvanādayo  
catasso samādhibhāvanā, indriyasamvaro tūpasamkhāto  
puññadhammo bojjhaṅgabhāvanā sabbūpadhipatiṇissagga-  
saṃkhatam nibbānaṃ ca cattāro sukhabhāgiyā dhammā ti  
veditabbam.

p. 118. (fol.  
131, obv.,  
first line)

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha-  
petum Tattha ima catasso disā ti ādi vuttam.

p. 121. (fol.  
134, obv.,  
second line)

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkadisa-  
yena yassa puggalassa vodānaṃ taṃ vibhajitvā dassetum  
āradḍham.

p. 122. (fol.  
134, obv.,  
third line)

Yadi pi tisu vimokkhamukhesu idam nāma vimokkha-  
mukham imāya eva paṭipadāya ijjhatti ti niyamo n'attīhi,  
yesaṃ pana puggalanam purimāhi dvīhi paṭipadāhi appa-  
pihitena vimokkhamukhena ariyamaggādhigamo, tathā  
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa  
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-  
maggādhigamo, tesam puggalanam vasesa ayaṃ paṭipadā-  
vimokkhamukhasamsandana.

p. 123. (fol.  
134, obv.,  
fourth line)

p. 124. (61. *Idā, rev., third line from bottom.*) Tesam vikkīṭitaṃ ti tesam asantāsanajavaparakkamādi-visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakaṇaṃ ca vikkīṭitaṃ viharānaṃ, yad idam ahārādi-kilesavatthusamatikkamanamukkena saparasantiāne paṭipadādi-sampadānaṃ, idāni ahārādinaṃ paṭipadādihi yena samatikkamanāni, taṃ tesam paṭipakkhabhāvaṃ dassento Cattaro ahārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (61. *Idā, rev., second line.*) Tesam vikkīṭitaṃ ti ettha yad etaṃ vikkīṭitaṃ nāma bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvaṇā sacchikātabbānaṃ phalanibbānaṇaṃ sacchikiriyaṃ ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadangādivasena pahānaṃ byantikiriyaṃ<sup>1</sup> anavasesanaṃ ti, idāni taṃ samkhepeṇa dassento Indriyadhiṭṭhānaṃ vikkīṭitaṃ vipariyāsānadhiṭṭhānaṃ ti āha.

p. 124. (61. *Idā, rev., last line but one.*) Idāni ugghaṭitaṇṇū-ādi puggalattayavasena tipukkhalā-nayassa bhūmim vibhāvetukāmo, yasmā pana nayānaṃ aṇṇamaṇṇūmapavesassa icchitatta sīhavikkīṭita-nayato ti-pukkhalā-nayo nigacchati, tasmā paṭipadāvibhagato cattaro puggale sīhavikkīṭita-nayassa bhūmim niddisitvā tato eva ugghaṭitaṇṇū-ādi-puggalattaye niddhāretum tattha Ye<sup>2</sup> dukkhāya paṭipadāya ti adi āranddham.

p. 125. (62. *Idā, rev., second line.*) Tattha Ye sadhāraṇāyā ti dukkhā-paṭipadāya khīpabhiññāya sukha-paṭipadāya dandabhiññāya ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidam eva dātṭhabbam: ekassa puggalassa ekasmim dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvisu paṭipadāsu yo jāya kāyaci niyyāti, ayam vipaṇcītaṇṇū ti. Ayam ettha adhippāyo. Yasmā pana Atthasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttam<sup>3</sup>, tasmā ekassa pi puggalassa jhānantara-maggantaresu paṭipadābhedo icchito vā ti.

<sup>1</sup> \*kiriya.<sup>2</sup> \*yo.<sup>3</sup> Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' oṭṭha nayānaṃ uddesaṇakkamena niddeso kato ti? Nayānaṃ mayehi sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhūtṭhanavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa viśesassa dassanattamaṃ paṭhamanayanantaram tatiyanayo tatiyanayanantaraṃ ca dutiyanayo niddiṭṭho, dhammādhūtṭhanavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa viśesassa dassanattamaṃ ante Tanhā ca avijjā cā ti adinā paṭhamanayassa bhūmi dassita. Ten' eva hi Cattāri hutvā tui honti, tui hutvā dve honti ti vuttam. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tui honti, tui hutvā cattāri honti ti ayam pi nayo vattho siyā ti. Saccam etaṃ, ayam pana nayo atthato dassito eva ti katvā na vutto, yasmā tinaṃ atthanayānaṃ aṭṭhamāṇaṃ anupaveso icchito soti ca anupaveso tato viniggamo pi sambhavati eva ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhavaṇṇa: cattāro puggalā taphācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhacarito ti. Tattha taphācarito mudindriyo dukkhāya paṭipadāya dandhabhinnāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippabhinnāya niyyāti, diṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhabhinnāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippabhinnāya niyyāti... Tatthāyaṃ paṭi: tattha ye diṭṭhacaritā satta, te kamesu dosadiṭṭhi, na ca tesam kamasukhe anuśaya samūhata, te attakilamathanuyogam anuyutta viharanti, tesam Sattā va dhammaṃ deseti aññatara va garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

Imāni cattāri suttāni ti imāni samkilesabhāgiyāni cattāri suttāni. Sādharaṇāni katāni ti samkilesabhāgiyaṃ ca vāsanabhāgiyaṃ ca samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca samkilesabhāgiyaṃ ca ssekhabhāgiyaṃ ca vāsanabhāgiyaṃ ca nibbedhabhāgiyaṃ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Attha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ attha bhavanti. Tāni yeva attha suttāni sādharaṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni attha suttāni vāsanā-



bhāgiyaṃ ca asekhabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca samkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca samkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca asekhabbhāgiyaṃ ca samkilesabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca samkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca neva samkilesabbhāgiyaṃ ca na vāsanābhāgiyaṃ ca na nibbedhabbhāgiyaṃ ca na asekhabbhāgiyaṃ ca ti evaṃ sādharanāni katāni purimāni attha imāni attha ti solasa bhavanti. Tesu cattāro ekakā chaḍḍukā, cattāro tika eko catukko, aparo pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tika dve catukkā ca paṇiyam anāgata ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetum Imehi solasahi suttehi bhinnēhi navavidham suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi samkilesabbhāgiyādīhi solasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidham pariyattisāsanasaṃkhatam suttam bhinnam solasadhā vibhatti hoti. Imiṃ solasa-vidhena paṭṭhānena asaṃgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Katham pana samkilesabbhāgiyādi-bhavo gahetabbo ti? aha: gāthaya gāthā anuminitabbā ti ādi. Tattha gāthaya gāthā anuminitabbā ti ayam gāthā viya gāthā samkilesabbhāgiya ti vā vāsanābhāgiya ti vā nibbedhabbhāgiya ti vā asekhabbhāgiya ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimutta sabba pariyatti suttanā ti padena saṃgahitā ti dattabbham.

g. 123. (fol. 123, rev., third line from bottom). Kokalikam hi mīyamānam ovadantena āyusmatā Mahā-moggallānena bhāsita imā gāthā ti<sup>1</sup>... Vibhūta ti vigatābhūta akalikavādi... bhūnāha ti bhūtihanaka attano buddhivinasaka. Parisantā ti purisādhama. Kālī ti alakkhipurisa.

p. 123. (fol. 123, rev., fourth line from bottom). Sambādhabhyūhan ti byūhā vuccanti anibbidha racchāyo. Ye supavittāmaggen'eva nigacchanti, te sam-

<sup>1</sup> I cannot trace these verses in the printed Pīṭaka texts.

baddha byābhakā, ettha ti sambādhabyāham. Iminā pi tassa nagarassa ghanavāsam eva dipeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 127. (fol. rakkhitaḥḥo hoti. Tathā karonto hi sām dubbhako eso <sup>4am, rev.,</sup> <sup>fourth line</sup> ti niggaḥetaḥḥo hoti.

Pañham puttḥo (sic!) viyākāsi Sakkassa iti me p. 140. (fol. sutan ti yathā Bhagavā pañham puttḥo Sakkassa byākāsi, <sup>4am, rev.,</sup> <sup>second line</sup> evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutaṃ tam Bhagavato vadati.

Anagantāna<sup>1</sup> vinipātan ti apāyapapattim anupa- p. 141. (fol. <sup>4am, rev.,</sup> <sup>fourth line</sup> <sup>to bottom</sup> gantvā.

Dhammā ti annūmapaccayākārapaṭivedhasādhakā bo- p. 142. (fol. <sup>3th, obv.,</sup> <sup>last line</sup> dhipakkhiyadhammā . . . Dhammā ti catu-āriyasacca-dhammā.

Ānñātunñchena yāpentan ti kulesu ānñāto niccanaro p. 143. (fol. <sup>4th, rev.,</sup> <sup>last line</sup> yeva hutvā unñchena pīṇḍacariyāya yāpentam. Atha va abhulakkhitesu issarajanagehesu kaṭukabhaṇḍasambharam sugandhabhojanam pariyesantassa unñchanam nātunñchanam nāma, gharapaṭipāṭiyā pana dvāre thūtena laddhasamissakabhojanam ānñātunñchanam nāma. Idam idha adhippetam.

Cattāro hi pahāra: omatṭho, ummatṭho, matṭho, vimatṭho. p. 144. (fol. <sup>4th, obv.,</sup> <sup>fourth line</sup> <sup>from bottom</sup> Tattha upari thatvā adhomukham dinnapahāro omatṭho nāma, adho thatvā uddhamukham dinnapahāro ummatṭho nāma, aggalasuci viya vinivijjhivā kato matṭho nāma, seso sabbo pi vimatṭho nāma. Imasmim pana thāne omatṭho gahito, so hi sabbadārūno duruddharanasallo duttikiccho antodose antopubbaloḥito ca hoti, pubbalohitam auikkhamitvā vaṇamukham pariyonanditvā tiṭṭhati, pubbalohitam niharitukāme ti mañcena saddhim bandhitvā adhosiro

<sup>1</sup> The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantāna.

kātabbo hoti, maraṇaṃ vā maraṇamattam vā dukkhaṃ  
pāpupāti.

p. 146. (fol.  
third line  
from  
bottom). Virato kāmasaṇṇāyā ti yāya kāyaci sabbato kāma-  
saṇṇāyā catutthamaggasampayuttāya samucchavedaviratiyā  
virato. Viratto ti pi paṭho. Kāmasaṇṇāyā ti pana bhamma-  
vacanaṃ hoti. Sagāthakavagge<sup>1</sup> kāmasaṇṇāsu ti paṭho.

p. 147. (fol.  
148, rev.,  
first line). After having quoted from S. I, p. 215 the verse Yasa'  
etc . . . no socati ti, Dhammapāla says: — Gātham ava-  
sesaṃ katvā udahaṭṭam. Ājavakasutte hi ima gāthā Āla-  
vakena Kathaṃ su labhate paññaṃ ti ādinā puttassa Bha-  
gavata bhāsita ti.

p. 147. (fol.  
148, rev.,  
third line). Kumāraka dhaṅkam iv'ossajanti ti yathā kumā-  
raka kilanta kāmam suttassa pāde bandhivā ossajanti khi-  
penti, evaṃ kusalamanaṃ akusala vitakkā kuto samutthāya  
ossajanti ti pucchā.

p. 148. (fol.  
149, rev.,  
last line  
but one). Samkaro<sup>2</sup> tithi mittakaraya-laṅjadāna-balarāstisamkaddha-  
nānaṃ nāmaṃ.

p. 155. (fol.  
156, rev.,  
fourth line  
from  
bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmim, kilesavattēhi  
sāvattam, kilesagabhehi sagaham, kilesarakkhasēhi sarakkha-  
sam. Kodhupāyāsassa vā vasena sa-ūmim, kāmagunavasena  
sāvattam, mātugāma vasena sagaham sarakkhasam.

p. 156. (fol.  
157, rev.,  
first line). Rogam (sic!) vadati attano ti tam tam attanā  
phuttham dukkham abhāvitakāyatāya adhivāsetum asak-  
konto 'aho dukkham, tādissam dukkham mayham Satthuno  
pi mā hotu' ti ādinā vilāpanto vadati.

p. 157. (fol.  
158, rev.,  
first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ anūham-  
anūham sattesu rataṃ, tato eva bhavā aparimuttā.

<sup>1</sup> = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

<sup>2</sup> The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇham dhammam abhijāyati ti kālakaṃ dasavidham dussiladhammam pasavati karoti, so tam abhijāyitvā niraye nibhatteti. Sukkam dhammam ti ayam pubbe pi puññanam akatattā nicakule nibbatto 'idāni puññam karissāmi' ti puññasaṅkhātam sukkam paṇḍaram dhammam abhijāyati. So tena sagge nibhattati. Akaṇham asukkam nibbānan ti nibbānam hi sace kaṇham bhavēyya, kaṇhavipakam dadeyya, sukkam sukka-vipakam dadeyya, dvinnam pi appadānato pana akaṇham asukkam ti vuttam. Nibbānan ti c'eittha arahattam adhippetam. Tam hi kilesanibbānante jātattā nibbānam nāma. Tam esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke uccē kule jāto. Sesam vuttanayen' eva veditabbam. Kaṇham kaṇhavipakam ti ādikassa kammacatukkassa attho he'tthā Hārasampātavāre (p. 98) vibhatto eva.

p. 155. (6d)  
dham, rev.  
third line  
from  
bottom)

Ēvam solasavidhena sāsana-paṭṭhānam nānāsutthehi udāharanavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-paṭṭhānam dassentena yasmā ayam paṭṭhānavibhāgo mūlapadehi samgahito na imassāpi tehi asaṃgahito padessa atthi, tasmā mūlapadam vibhajitabbatañ ca dassetum tattha Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikam lokuttaram ti ādinā navatikā thavo ca ti aṭṭhavisatividham sāsana-paṭṭhānam uddiṭṭham.

p. 151. (6b)  
dham, rev.  
third line)

Tattha sajja khiraṇ ti tam khaṇam yeva dhenuyā thanehi nikkhantam abhunnakkhiraṇ. Muccati ti pariṇamati. Idam vuttam hoti<sup>2</sup>: — Yathā dhenuyā thanato nikkhantam khiraṇ tam khaṇam yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālāntareṇa pakatim jahati dadhibhāvaṃ pāpupāti, evam eva<sup>3</sup> pāpakammam pi kiriya-kkhave yeva na vipaccati, yadi vipacceyya nānagatinam saha-vatṭhānam siya, na koci pāpakammam kāmam visaheyya.

p. 151. (6b)  
dham, rev.  
first line)

<sup>2</sup> See Dh. A. p. 261, but do not overlook the diversity between the two sources.

<sup>3</sup> evam.



yāva pana kusalabbhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 174. (fol. 18, obv., first line). Ye ca sikkhāsārā ti ye yathā samādiṇaṃ silavatādisaṅkhātāṃ sikkhāṃ sārato gahetvā t̥hita. Tenāha: Silam vatāṃ jīvitāṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silam, yaṃ vesabhojanakiccacaranādi, taṃ vatam, jīvitam ti ajīvo, brahmacariyaṃ ti methunā virati, upatthānasārā ti etesaṃ silādināṃ amutthānasārā. Etehi evaṃ saṃsārasuddhi ti tāni sārato gahetvā t̥hita ti att̥ho.

p. 174. (fol. 18, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanatanabābhiniavesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko<sup>1</sup> cā ti avatidhāvanābhiniavesavasena atikkamanti.

p. 180. (fol. 24, obv., third line). Maggo c'anekeyatanam (sic!) pavutto ti atthattim-sārammapavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhūta hutvā ayaṃ janatā dvasaṭṭhidditthiyo aggāhesi ti vadati.

p. 186. (fol. 30, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rāgaḍḍhi kilesehi sabbatitthiyavādehi aparikkhato.

p. 186. (fol. 30, rev., first line). Nirūpadāho ti rāgapariḷahādihi anupadāho.

p. 186. (fol. 30, rev., fifth line). Maggassa hi: —

Maggo pantho patho paḷḷo añjasam vaṭumāyanaṃ nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 186. (fol. 30, rev., third line from bottom). Evaṃ duvidham pi sāsana-patthānam nānāsuttapadāni udāharantena vibhajitvā idāni samkilesabhāgiyādihi sam-sandetvā dassetum puna Lokiyaṃ suttan ti ādi araddham.

<sup>1</sup> loka.

Evam lokiyatikassa samkilesabhāgiyādūhi catūhi padēhi p. 189. (fol. 1a, 1b, 1c, second line).  
 samsandanam dassetvā iminā nayaṇa sesatikānam sesapa-  
 dānaṇ ca samsandanam suvīhāyeyyaṇ ti tam anuddharitvā  
 samkilesabhāgiyādinaṇ sammatikkamaṇam dassetum Vā-  
 sanabhāgiyaṇ suttan ti adi vuttaṇ.

Idāni tikapadeh' eva samsandevā dassetum Lokuttaraṇ p. 189. (fol. 1a, 1b, 1c, last line).  
 ti adi vuttaṇ.

Yo sotāpanno hutvā ekam eva attabhāvaṇ janetvā ara- p. 189. (fol. 1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 1l, 1m, 1n, 1o, 1p, 1q, 1r, 1s, 1t, 1u, 1v, 1w, 1x, 1y, 1z, 2a, 2b, 2c, 2d, 2e, 2f, 2g, 2h, 2i, 2j, 2k, 2l, 2m, 2n, 2o, 2p, 2q, 2r, 2s, 2t, 2u, 2v, 2w, 2x, 2y, 2z, 3a, 3b, 3c, 3d, 3e, 3f, 3g, 3h, 3i, 3j, 3k, 3l, 3m, 3n, 3o, 3p, 3q, 3r, 3s, 3t, 3u, 3v, 3w, 3x, 3y, 3z, 4a, 4b, 4c, 4d, 4e, 4f, 4g, 4h, 4i, 4j, 4k, 4l, 4m, 4n, 4o, 4p, 4q, 4r, 4s, 4t, 4u, 4v, 4w, 4x, 4y, 4z, 5a, 5b, 5c, 5d, 5e, 5f, 5g, 5h, 5i, 5j, 5k, 5l, 5m, 5n, 5o, 5p, 5q, 5r, 5s, 5t, 5u, 5v, 5w, 5x, 5y, 5z, 6a, 6b, 6c, 6d, 6e, 6f, 6g, 6h, 6i, 6j, 6k, 6l, 6m, 6n, 6o, 6p, 6q, 6r, 6s, 6t, 6u, 6v, 6w, 6x, 6y, 6z, 7a, 7b, 7c, 7d, 7e, 7f, 7g, 7h, 7i, 7j, 7k, 7l, 7m, 7n, 7o, 7p, 7q, 7r, 7s, 7t, 7u, 7v, 7w, 7x, 7y, 7z, 8a, 8b, 8c, 8d, 8e, 8f, 8g, 8h, 8i, 8j, 8k, 8l, 8m, 8n, 8o, 8p, 8q, 8r, 8s, 8t, 8u, 8v, 8w, 8x, 8y, 8z, 9a, 9b, 9c, 9d, 9e, 9f, 9g, 9h, 9i, 9j, 9k, 9l, 9m, 9n, 9o, 9p, 9q, 9r, 9s, 9t, 9u, 9v, 9w, 9x, 9y, 9z, 10a, 10b, 10c, 10d, 10e, 10f, 10g, 10h, 10i, 10j, 10k, 10l, 10m, 10n, 10o, 10p, 10q, 10r, 10s, 10t, 10u, 10v, 10w, 10x, 10y, 10z, 11a, 11b, 11c, 11d, 11e, 11f, 11g, 11h, 11i, 11j, 11k, 11l, 11m, 11n, 11o, 11p, 11q, 11r, 11s, 11t, 11u, 11v, 11w, 11x, 11y, 11z, 12a, 12b, 12c, 12d, 12e, 12f, 12g, 12h, 12i, 12j, 12k, 12l, 12m, 12n, 12o, 12p, 12q, 12r, 12s, 12t, 12u, 12v, 12w, 12x, 12y, 12z, 13a, 13b, 13c, 13d, 13e, 13f, 13g, 13h, 13i, 13j, 13k, 13l, 13m, 13n, 13o, 13p, 13q, 13r, 13s, 13t, 13u, 13v, 13w, 13x, 13y, 13z, 14a, 14b, 14c, 14d, 14e, 14f, 14g, 14h, 14i, 14j, 14k, 14l, 14m, 14n, 14o, 14p, 14q, 14r, 14s, 14t, 14u, 14v, 14w, 14x, 14y, 14z, 15a, 15b, 15c, 15d, 15e, 15f, 15g, 15h, 15i, 15j, 15k, 15l, 15m, 15n, 15o, 15p, 15q, 15r, 15s, 15t, 15u, 15v, 15w, 15x, 15y, 15z, 16a, 16b, 16c, 16d, 16e, 16f, 16g, 16h, 16i, 16j, 16k, 16l, 16m, 16n, 16o, 16p, 16q, 16r, 16s, 16t, 16u, 16v, 16w, 16x, 16y, 16z, 17a, 17b, 17c, 17d, 17e, 17f, 17g, 17h, 17i, 17j, 17k, 17l, 17m, 17n, 17o, 17p, 17q, 17r, 17s, 17t, 17u, 17v, 17w, 17x, 17y, 17z, 18a, 18b, 18c, 18d, 18e, 18f, 18g, 18h, 18i, 18j, 18k, 18l, 18m, 18n, 18o, 18p, 18q, 18r, 18s, 18t, 18u, 18v, 18w, 18x, 18y, 18z, 19a, 19b, 19c, 19d, 19e, 19f, 19g, 19h, 19i, 19j, 19k, 19l, 19m, 19n, 19o, 19p, 19q, 19r, 19s, 19t, 19u, 19v, 19w, 19x, 19y, 19z, 20a, 20b, 20c, 20d, 20e, 20f, 20g, 20h, 20i, 20j, 20k, 20l, 20m, 20n, 20o, 20p, 20q, 20r, 20s, 20t, 20u, 20v, 20w, 20x, 20y, 20z, 21a, 21b, 21c, 21d, 21e, 21f, 21g, 21h, 21i, 21j, 21k, 21l, 21m, 21n, 21o, 21p, 21q, 21r, 21s, 21t, 21u, 21v, 21w, 21x, 21y, 21z, 22a, 22b, 22c, 22d, 22e, 22f, 22g, 22h, 22i, 22j, 22k, 22l, 22m, 22n, 22o, 22p, 22q, 22r, 22s, 22t, 22u, 22v, 22w, 22x, 22y, 22z, 23a, 23b, 23c, 23d, 23e, 23f, 23g, 23h, 23i, 23j, 23k, 23l, 23m, 23n, 23o, 23p, 23q, 23r, 23s, 23t, 23u, 23v, 23w, 23x, 23y, 23z, 24a, 24b, 24c, 24d, 24e, 24f, 24g, 24h, 24i, 24j, 24k, 24l, 24m, 24n, 24o, 24p, 24q, 24r, 24s, 24t, 24u, 24v, 24w, 24x, 24y, 24z, 25a, 25b, 25c, 25d, 25e, 25f, 25g, 25h, 25i, 25j, 25k, 25l, 25m, 25n, 25o, 25p, 25q, 25r, 25s, 25t, 25u, 25v, 25w, 25x, 25y, 25z, 26a, 26b, 26c, 26d, 26e, 26f, 26g, 26h, 26i, 26j, 26k, 26l, 26m, 26n, 26o, 26p, 26q, 26r, 26s, 26t, 26u, 26v, 26w, 26x, 26y, 26z, 27a, 27b, 27c, 27d, 27e, 27f, 27g, 27h, 27i, 27j, 27k, 27l, 27m, 27n, 27o, 27p, 27q, 27r, 27s, 27t, 27u, 27v, 27w, 27x, 27y, 27z, 28a, 28b, 28c, 28d, 28e, 28f, 28g, 28h, 28i, 28j, 28k, 28l, 28m, 28n, 28o, 28p, 28q, 28r, 28s, 28t, 28u, 28v, 28w, 28x, 28y, 28z, 29a, 29b, 29c, 29d, 29e, 29f, 29g, 29h, 29i, 29j, 29k, 29l, 29m, 29n, 29o, 29p, 29q, 29r, 29s, 29t, 29u, 29v, 29w, 29x, 29y, 29z, 30a, 30b, 30c, 30d, 30e, 30f, 30g, 30h, 30i, 30j, 30k, 30l, 30m, 30n, 30o, 30p, 30q, 30r, 30s, 30t, 30u, 30v, 30w, 30x, 30y, 30z, 31a, 31b, 31c, 31d, 31e, 31f, 31g, 31h, 31i, 31j, 31k, 31l, 31m, 31n, 31o, 31p, 31q, 31r, 31s, 31t, 31u, 31v, 31w, 31x, 31y, 31z, 32a, 32b, 32c, 32d, 32e, 32f, 32g, 32h, 32i, 32j, 32k, 32l, 32m, 32n, 32o, 32p, 32q, 32r, 32s, 32t, 32u, 32v, 32w, 32x, 32y, 32z, 33a, 33b, 33c, 33d, 33e, 33f, 33g, 33h, 33i, 33j, 33k, 33l, 33m, 33n, 33o, 33p, 33q, 33r, 33s, 33t, 33u, 33v, 33w, 33x, 33y, 33z, 34a, 34b, 34c, 34d, 34e, 34f, 34g, 34h, 34i, 34j, 34k, 34l, 34m, 34n, 34o, 34p, 34q, 34r, 34s, 34t, 34u, 34v, 34w, 34x, 34y, 34z, 35a, 35b, 35c, 35d, 35e, 35f, 35g, 35h, 35i, 35j, 35k, 35l, 35m, 35n, 35o, 35p, 35q, 35r, 35s, 35t, 35u, 35v, 35w, 35x, 35y, 35z, 36a, 36b, 36c, 36d, 36e, 36f, 36g, 36h, 36i, 36j, 36k, 36l, 36m, 36n, 36o, 36p, 36q, 36r, 36s, 36t, 36u, 36v, 36w, 36x, 36y, 36z, 37a, 37b, 37c, 37d, 37e, 37f, 37g, 37h, 37i, 37j, 37k, 37l, 37m, 37n, 37o, 37p, 37q, 37r, 37s, 37t, 37u, 37v, 37w, 37x, 37y, 37z, 38a, 38b, 38c, 38d, 38e, 38f, 38g, 38h, 38i, 38j, 38k, 38l, 38m, 38n, 38o, 38p, 38q, 38r, 38s, 38t, 38u, 38v, 38w, 38x, 38y, 38z, 39a, 39b, 39c, 39d, 39e, 39f, 39g, 39h, 39i, 39j, 39k, 39l, 39m, 39n, 39o, 39p, 39q, 39r, 39s, 39t, 39u, 39v, 39w, 39x, 39y, 39z, 40a, 40b, 40c, 40d, 40e, 40f, 40g, 40h, 40i, 40j, 40k, 40l, 40m, 40n, 40o, 40p, 40q, 40r, 40s, 40t, 40u, 40v, 40w, 40x, 40y, 40z, 41a, 41b, 41c, 41d, 41e, 41f, 41g, 41h, 41i, 41j, 41k, 41l, 41m, 41n, 41o, 41p, 41q, 41r, 41s, 41t, 41u, 41v, 41w, 41x, 41y, 41z, 42a, 42b, 42c, 42d, 42e, 42f, 42g, 42h, 42i, 42j, 42k, 42l, 42m, 42n, 42o, 42p, 42q, 42r, 42s, 42t, 42u, 42v, 42w, 42x, 42y, 42z, 43a, 43b, 43c, 43d, 43e, 43f, 43g, 43h, 43i, 43j, 43k, 43l, 43m, 43n, 43o, 43p, 43q, 43r, 43s, 43t, 43u, 43v, 43w, 43x, 43y, 43z, 44a, 44b, 44c, 44d, 44e, 44f, 44g, 44h, 44i, 44j, 44k, 44l, 44m, 44n, 44o, 44p, 44q, 44r, 44s, 44t, 44u, 44v, 44w, 44x, 44y, 44z, 45a, 45b, 45c, 45d, 45e, 45f, 45g, 45h, 45i, 45j, 45k, 45l, 45m, 45n, 45o, 45p, 45q, 45r, 45s, 45t, 45u, 45v, 45w, 45x, 45y, 45z, 46a, 46b, 46c, 46d, 46e, 46f, 46g, 46h, 46i, 46j, 46k, 46l, 46m, 46n, 46o, 46p, 46q, 46r, 46s, 46t, 46u, 46v, 46w, 46x, 46y, 46z, 47a, 47b, 47c, 47d, 47e, 47f, 47g, 47h, 47i, 47j, 47k, 47l, 47m, 47n, 47o, 47p, 47q, 47r, 47s, 47t, 47u, 47v, 47w, 47x, 47y, 47z, 48a, 48b, 48c, 48d, 48e, 48f, 48g, 48h, 48i, 48j, 48k, 48l, 48m, 48n, 48o, 48p, 48q, 48r, 48s, 48t, 48u, 48v, 48w, 48x, 48y, 48z, 49a, 49b, 49c, 49d, 49e, 49f, 49g, 49h, 49i, 49j, 49k, 49l, 49m, 49n, 49o, 49p, 49q, 49r, 49s, 49t, 49u, 49v, 49w, 49x, 49y, 49z, 50a, 50b, 50c, 50d, 50e, 50f, 50g, 50h, 50i, 50j, 50k, 50l, 50m, 50n, 50o, 50p, 50q, 50r, 50s, 50t, 50u, 50v, 50w, 50x, 50y, 50z, 51a, 51b, 51c, 51d, 51e, 51f, 51g, 51h, 51i, 51j, 51k, 51l, 51m, 51n, 51o, 51p, 51q, 51r, 51s, 51t, 51u, 51v, 51w, 51x, 51y, 51z, 52a, 52b, 52c, 52d, 52e, 52f, 52g, 52h, 52i, 52j, 52k, 52l, 52m, 52n, 52o, 52p, 52q, 52r, 52s, 52t, 52u, 52v, 52w, 52x, 52y, 52z, 53a, 53b, 53c, 53d, 53e, 53f, 53g, 53h, 53i, 53j, 53k, 53l, 53m, 53n, 53o, 53p, 53q, 53r, 53s, 53t, 53u, 53v, 53w, 53x, 53y, 53z, 54a, 54b, 54c, 54d, 54e, 54f, 54g, 54h, 54i, 54j, 54k, 54l, 54m, 54n, 54o, 54p, 54q, 54r, 54s, 54t, 54u, 54v, 54w, 54x, 54y, 54z, 55a, 55b, 55c, 55d, 55e, 55f, 55g, 55h, 55i, 55j, 55k, 55l, 55m, 55n, 55o, 55p, 55q, 55r, 55s, 55t, 55u, 55v, 55w, 55x, 55y, 55z, 56a, 56b, 56c, 56d, 56e, 56f, 56g, 56h, 56i, 56j, 56k, 56l, 56m, 56n, 56o, 56p, 56q, 56r, 56s, 56t, 56u, 56v, 56w, 56x, 56y, 56z, 57a, 57b, 57c, 57d, 57e, 57f, 57g, 57h, 57i, 57j, 57k, 57l, 57m, 57n, 57o, 57p, 57q, 57r, 57s, 57t, 57u, 57v, 57w, 57x, 57y, 57z, 58a, 58b, 58c, 58d, 58e, 58f, 58g, 58h, 58i, 58j, 58k, 58l, 58m, 58n, 58o, 58p, 58q, 58r, 58s, 58t, 58u, 58v, 58w, 58x, 58y, 58z, 59a, 59b, 59c, 59d, 59e, 59f, 59g, 59h, 59i, 59j, 59k, 59l, 59m, 59n, 59o, 59p, 59q, 59r, 59s, 59t, 59u, 59v, 59w, 59x, 59y, 59z, 60a, 60b, 60c, 60d, 60e, 60f, 60g, 60h, 60i, 60j, 60k, 60l, 60m, 60n, 60o, 60p, 60q, 60r, 60s, 60t, 60u, 60v, 60w, 60x, 60y, 60z, 61a, 61b, 61c, 61d, 61e, 61f, 61g, 61h, 61i, 61j, 61k, 61l, 61m, 61n, 61o, 61p, 61q, 61r, 61s, 61t, 61u, 61v, 61w, 61x, 61y, 61z, 62a, 62b, 62c, 62d, 62e, 62f, 62g, 62h, 62i, 62j, 62k, 62l, 62m, 62n, 62o, 62p, 62q, 62r, 62s, 62t, 62u, 62v, 62w, 62x, 62y, 62z, 63a, 63b, 63c, 63d, 63e, 63f, 63g, 63h, 63i, 63j, 63k, 63l, 63m, 63n, 63o, 63p, 63q, 63r, 63s, 63t, 63u, 63v, 63w, 63x, 63y, 63z, 64a, 64b, 64c, 64d, 64e, 64f, 64g, 64h, 64i, 64j, 64k, 64l, 64m, 64n, 64o, 64p, 64q, 64r, 64s, 64t, 64u, 64v, 64w, 64x, 64y, 64z, 65a, 65b, 65c, 65d, 65e, 65f, 65g, 65h, 65i, 65j, 65k, 65l, 65m, 65n, 65o, 65p, 65q, 65r, 65s, 65t, 65u, 65v, 65w, 65x, 65y, 65z, 66a, 66b, 66c, 66d, 66e, 66f, 66g, 66h, 66i, 66j, 66k, 66l, 66m, 66n, 66o, 66p, 66q, 66r, 66s, 66t, 66u, 66v, 66w, 66x, 66y, 66z, 67a, 67b, 67c, 67d, 67e, 67f, 67g, 67h, 67i, 67j, 67k, 67l, 67m, 67n, 67o, 67p, 67q, 67r, 67s, 67t, 67u, 67v, 67w, 67x, 67y, 67z, 68a, 68b, 68c, 68d, 68e, 68f, 68g, 68h, 68i, 68j, 68k, 68l, 68m, 68n, 68o, 68p, 68q, 68r, 68s, 68t, 68u, 68v, 68w, 68x, 68y, 68z, 69a, 69b, 69c, 69d, 69e, 69f, 69g, 69h, 69i, 69j, 69k, 69l, 69m, 69n, 69o, 69p, 69q, 69r, 69s, 69t, 69u, 69v, 69w, 69x, 69y, 69z, 70a, 70b, 70c, 70d, 70e, 70f, 70g, 70h, 70i, 70j, 70k, 70l, 70m, 70n, 70o, 70p, 70q, 70r, 70s, 70t, 70u, 70v, 70w, 70x, 70y, 70z, 71a, 71b, 71c, 71d, 71e, 71f, 71g, 71h, 71i, 71j, 71k, 71l, 71m, 71n, 71o, 71p, 71q, 71r, 71s, 71t, 71u, 71v, 71w, 71x, 71y, 71z, 72a, 72b, 72c, 72d, 72e, 72f, 72g, 72h, 72i, 72j, 72k, 72l, 72m, 72n, 72o, 72p, 72q, 72r, 72s, 72t, 72u, 72v, 72w, 72x, 72y, 72z, 73a, 73b, 73c, 73d, 73e, 73f, 73g, 73h, 73i, 73j, 73k, 73l, 73m, 73n, 73o, 73p, 73q, 73r, 73s, 73t, 73u, 73v, 73w, 73x, 73y, 73z, 74a, 74b, 74c, 74d, 74e, 74f, 74g, 74h, 74i, 74j, 74k, 74l, 74m, 74n, 74o, 74p, 74q, 74r, 74s, 74t, 74u, 74v, 74w, 74x, 74y, 74z, 75a, 75b, 75c, 75d, 75e, 75f, 75g, 75h, 75i, 75j, 75k, 75l, 75m, 75n, 75o, 75p, 75q, 75r, 75s, 75t, 75u, 75v, 75w, 75x, 75y, 75z, 76a, 76b, 76c, 76d, 76e, 76f, 76g, 76h, 76i, 76j, 76k, 76l, 76m, 76n, 76o, 76p, 76q, 76r, 76s, 76t, 76u, 76v, 76w, 76x, 76y, 76z, 77a, 77b, 77c, 77d, 77e, 77f, 77g, 77h, 77i, 77j, 77k, 77l, 77m, 77n, 77o, 77p, 77q, 77r, 77s, 77t, 77u, 77v, 77w, 77x, 77y, 77z, 78a, 78b, 78c, 78d, 78e, 78f, 78g, 78h, 78i, 78j, 78k, 78l, 78m, 78n, 78o, 78p, 78q, 78r, 78s, 78t, 78u, 78v, 78w, 78x, 78y, 78z, 79a, 79b, 79c, 79d, 79e, 79f, 79g, 79h, 79i, 79j, 79k, 79l, 79m, 79n, 79o, 79p, 79q, 79r, 79s, 79t, 79u, 79v, 79w, 79x, 79y, 79z, 80a, 80b, 80c, 80d, 80e, 80f, 80g, 80h, 80i, 80j, 80k, 80l, 80m, 80n, 80o, 80p, 80q, 80r, 80s, 80t, 80u, 80v, 80w, 80x, 80y, 80z, 81a, 81b, 81c, 81d, 81e, 81f, 81g, 81h, 81i, 81j, 81k, 81l, 81m, 81n, 81o, 81p, 81q, 81r, 81s, 81t, 81u, 81v, 81w, 81x, 81y, 81z, 82a, 82b, 82c, 82d, 82e, 82f, 82g, 82h, 82i, 82j, 82k, 82l, 82m, 82n, 82o, 82p, 82q, 82r, 82s, 82t, 82u, 82v, 82w, 82x, 82y, 82z, 83a, 83b, 83c, 83d, 83e, 83f, 83g, 83h, 83i, 83j, 83k, 83l, 83m, 83n, 83o, 83p, 83q, 83r, 83s, 83t, 83u, 83v, 83w, 83x, 83y, 83z, 84a, 84b, 84c, 84d, 84e, 84f, 84g, 84h, 84i, 84j, 84k, 84l, 84m, 84n, 84o, 84p, 84q, 84r, 84s, 84t, 84u, 84v, 84w, 84x, 84y, 84z, 85a, 85b, 85c, 85d, 85e, 85f, 85g, 85h, 85i, 85j, 85k, 85l, 85m, 85n, 85o, 85p, 85q, 85r, 85s, 85t, 85u, 85v, 85w, 85x, 85y, 85z, 86a, 86b, 86c, 86d, 86e, 86f, 86g, 86h, 86i, 86j, 86k, 86l, 86m, 86n, 86o, 86p, 86q, 86r, 86s, 86t, 86u, 86v, 86w, 86x, 86y, 86z, 87a, 87b, 87c, 87d, 87e, 87f, 87g, 87h, 87i, 87j, 87k, 87l, 87m, 87n, 87o, 87p, 87q, 87r, 87s, 87t, 87u, 87v, 87w, 87x, 87y, 87z, 88a, 88b, 88c, 88d, 88e, 88f, 88g, 88h, 88i, 88j, 88k, 88l, 88m, 88n, 88o, 88p, 88q, 88r, 88s, 88t, 88u, 88v, 88w, 88x, 88y, 88z, 89a, 89b, 89c, 89d, 89e, 89f, 89g, 89h, 89i, 89j, 89k, 89l, 89m, 89n, 89o, 89p, 89q, 89r, 89s, 89t, 89u, 89v, 89w, 89x, 89y, 89z, 90a, 90b, 90c, 90d, 90e, 90f, 90g, 90h, 90i, 90j, 90k, 90l, 90m, 90n, 90o, 90p, 90q, 90r, 90s, 90t, 90u, 90v, 90w, 90x, 90y, 90z, 91a, 91b, 91c, 91d, 91e, 91f, 91g, 91h, 91i, 91j, 91k, 91l, 91m, 91n, 91o, 91p, 91q, 91r, 91s, 91t, 91u, 91v, 91w, 91x, 91y, 91z, 92a, 92b, 92c, 92d, 92e, 92f, 92g, 92h, 92i, 92j, 92k, 92l, 92m, 92n, 92o, 92p, 92q, 92r, 92s, 92t, 92u, 92v, 92w, 92x, 92y, 92z, 93a, 93b, 93c, 93d, 93e, 93f, 93g, 93h, 93i, 93j, 93k, 93l, 93m, 93n, 93o, 93p, 93q, 93r, 93s, 93t, 93u, 93v, 93w, 93x, 93y, 93z, 94a, 94b, 94c, 94d, 94e, 94f, 94g, 94h, 94i, 94j, 94k, 94l,

parinibbāyati, ayam iriyāpathasamāsisi nāma. Yo pana ekam rogam patvā autoroge eva vipassanam patthapetvā arahattam patvā ten' eva rogena parinibbāyati, ayam roga-samāsisi nāma. Palibodhasam tapā, bandhanāsissam māno, parimāsaśsam dīṭṭhi, vikkhepasam uddhaccam, kilesasam avijjā, adhimokkhasam saddhā, paggaḥasam viriyam, upatthānasam sati, avikkhepasam samādhi, dassanasam paññā, pavattasam jvitindriyam, gocarasam vimokkho, saṅkhārasam nirodho ti terasasu sīsesu kilesasam avijjam arahattamaggo pariyādiyati, pavattasam jvitindriyam cuticittam pariyādiyati. Tattha avijja-pariyādāyakam cittam jvitindriyam pariyādātum na sakkoti, jvitindriyapariyādāyakam avijjam pariyādātum na sakkoti. Aññam avijjāpariyādāyakam cittam, aññam jvitindriyapariyādāyakam. Yassa c'etam sisadvayam samam pariyādānam gacchati, so jvitasamāsisi nāma. Katham pan' idam samam hoti ti? Vārasamatāya. Yasmim hi vāre magga-vuttānam hoti, sotāpattimagge pañca paccavekkhanāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattāri ti ekūnavasatime paccavekkhanānāne pati-tthāya bhavaṅgam otaritvā parinibbāyato imāya vārasamatāya idam ubhayasāpariyādānam pi samam hoti nāma. Tenāyam puggalo jvitasamāsisi ti vuccati.

p. 181. (fol. 11,  
rev., third  
line from  
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vutta, kilesā ti ca kilesavanto saṅkiliṭṭhā ti attho.

p. 182. (fol. 10,  
obv., second  
line).

Ettha ca yathā saṅkilesabhāgiyādnam aññamaññam samsaggato anekavidho patthānabbhedo icchito, evam lokiyasattādhūtthānādi samsaggato pi anekavidho patthānabbhedo sambhavati. Pāliyam pana ubhayatthā pi ekadesadassanavasena āgatatta nayadassanam ti veditabbam. Sakkā hi imina nayena viññāna te niddharetum ti. Yathā ca saṅkilesabhāgiyādnam lokiyādnam ca risum visum saggabhedavasena ayam patthānabbhedo anekavidho labbhati, evam ubhayesam pi samsaggavasena ayam nayo yathāraham

labbhate 'va, labbhati hi lokikam suttam kiñci samkilesa-  
bhāgiyam kiñci vasañbhāgiyam. Tathā lokuttaram suttam  
kiñci nibbedhabhāgiyam kiñci asekhabhāgiyam ti. Sesesu pi  
es' eva nayo. Evam soḷasavidhe paṭṭhāne atthavisatividham  
paṭṭhānam pakkhipitvā atthavisatividhe ca paṭṭhāne soḷa-  
savidham pakkhipitvā yathāraham dukatikadibhedena sam-  
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu  
pitakesu labbhamānassa suttapadassa vasena. Yasmā pana  
tāni tāni suttapadāni udāharavāsena niddhāretvā imasmim  
atthe vitthāriyamāne atipapañco hoti. Atthārika ca Netti-  
samvappanā, sakkā ca iminā nayena viññanā ayam attho  
viññātum, tasmā na tam vitthārayimhā. Ten' eva hi  
pāliyam aññamaññasamsaggavasena paṭṭhānavibhāgo eka-  
desen' eva dassito, na nippadesato ti. Ettāvato ca.

Harena ye ca paṭṭhāne suvidānam vinicchayam  
vibhājanto navaṅgassa sāsanaṃ<sup>1</sup> atthavaggonam (1)

Nettipakaraṇam dūro gambhīram nipuṇā ca yam  
adesayi mahāthero Mahākeccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane<sup>1</sup> Nāgasavhaye<sup>1</sup>  
Dhammasokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āradhā atthavaggonā  
udāharavāsuttānam lakkhanānaṃ ca sabbaso (4)

Attham pakāsayanti sā anakulavinicchayā  
samattā sattavissaya pāliya bhānavārato. (5)

Iti tam saṅkharontena yam tam adhigatam mayā  
puññam tassāmbhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhaya silādipaṭipattiya  
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciram tiṭṭhato lokasmin sammasambuddhasāsanam  
tasmim sagāravaṃ niccam hontu sabbe pi pāpino. (8)

Sammā vassatu kālena devo pi jagatippati  
saddhammanirato lokam dhammen' eva pasāsato ti. (9)

Badaratiṭṭhavihāre vāsinaṃ ācariya-Dhammapālena katā  
Nettipakaraṇassa atthasamvappanā samattā ti.

<sup>1</sup> See S. Beal, *Buddhist Records*, II, p. 233, n. 131.



## APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manosetthā manomayā  
manasā ce passannena bhāsati vā karoti vā  
tato naṃ sukhāṃ anveti chayā va anupāyinti ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattthā-  
nena viññāpakkhandham deseti, āyatanavavattthānena ma-  
nāyatanam, dhātuvavattthānena viññāpadhātum, indriyava-  
vattthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamūlāni,  
akusalanam akusalamūlāni.

*Sūdhīpatikānaṃ adhipati, sabbacittuppadānaṃ indriyāṃ.*

Api ca imasmim sutte mano adhippeto. Yathā balag-  
gassa rājā pubbaṅgamo, evaṃ eva<sup>1</sup> dhammānam mano  
pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena,  
abyāpādachandena, avihingsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅga-  
mam, adosaassa abyāpādachandena mano pubbaṅgamam,  
amohassa avihingsāchandena mano pubbaṅgamam.

Manoetthā ti mano tesam dhammānam settham visittam  
uttamam pavaram mūlam pamukham pāmokkham. Tena  
vuccati: manoetthā ti. Manomayā ti manena katā manena  
nimmitā manena nibbattā, mano tesam paccayo. Tena  
vuccati: manomayā ti.

<sup>1</sup> evam.

Te pana dhammā chandasamudānitā anāvilasāṅkappasa-  
mutthānā phassasamodhānā vedanakkhandho saṅṅākkhandho  
saṅkhārakkhandho.

Manasā ce pasānena ti yā saddhā saddahanaṃ okappanā  
abhippasādo iti. Iminā pasādena upeto samupeto upagato  
samupagato sampanno samaunāgato. Tena vuccati: pa-  
sānena ti.

Idaṃ manokammam bhāsati vā ti vacikammam karoti  
vā ti kāyakammam, iti dasa kusalakammam pathā dasseti.  
Tato ti dasavidhassa kusalakammassa katattā upacittattā.  
Nan ti yo so kutapuñño katakussalo katabhiruttāgo, tam  
puggalam. Sukham ti duvidham sukham: kāyikam cetasikā  
ca. Anveti ti anugacchati.

*Idh' assu puriso appahinānuso yō samyojanīyesu dhammesu  
assādam anupassati. So samyojanīyesu dhammesu assādam  
anupassanto yathāduttham yathāsutam sampattibhavam  
pattheti. Icc' assa avijjā ca bhavataṇhā ca anubaddhā honti.  
So yathāduttham yathāsutam sampattibhavam patthento  
pasādanīyavattihussimā cittaṃ pasādeti saddahati okappeti.  
So pasānācittō tividham puññakriyāvattihussu anututthati:  
dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayam  
manasā. So tassa vipākam paccanubhoti dittho 'ca dhamme  
upapajje vā opare vā pariyāye. Iti kho pan' assa avijjā-  
paccayā saṅkhārā, saṅkhārāpaccayā viññānaṃ, viññāna-  
paccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanaṃ, salāya-  
tanāpaccayā sukhavedanīyo phasso, phassāpaccayā vedanā ti.*

Evam santam tam sukham anveti.

*Tux' ecam vedanāya aparāparam parivattamānāya uppaj-  
jati taṇhā, taṇhāpaccayā upādānam | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ  
ca sukham, ime vuccanti pañcakkhandhā. Te dukkhasaccam.  
Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-  
yasaccam.

Tesam pariññāya pahānāya Bhagavā dhammam deseti,  
dukkhassa pariññāya samudayassa pahānāya.

Yena pariññāti, yena pajahati, ayam maggo, yuttha ca  
maggo pavattati, ayam nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddharetabbāni.

Tattha samudayaena assādo, dukkheṇa ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samūhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayam Bhagavato āpatti.

Ayam desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammanavijānanato mano.

Mananālakkhane sampayuttesu ādipaccakaravato pubbaṅ-gamo.

Iti bhāvato nissatta-nijjivatthēna dhammā.

Gāmesa gāmaṃ viya padhānatthēna mano settbo.

Etesaṃ ti manoseṭṭhā saha-jātā dipaccayabhūtena manasā nibbattā ti manomayā.

Akalūsiyato ārammanassa okappanato ca pasannena, vaciūnāttivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato satabhāvato itthabbhāvato ca sukhaṃ ti vuttaṃ.

Katūpacitattā avipakkavipakattā ca anveti ti vuttaṃ.

Kāraṇyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayam anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamattā yujjati. Tato eva tesāṃ manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātā dipaccayavasena manasā nibbattattā dhammānaṃ manomayattā yujjati. Manasā pasannena samutthānānaṃ kāyavacikammānaṃ kusala bhāvo yujjati. Yena kusalakammānaṃ upacitam, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayam yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākamanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmaṃsa padaṭṭhānaṃ,

so sammāsatiyā padatthānam, manasā pasannenā ti ettha pasādo saddhindriyam, tam silassa padatthānam, silam samādhissa padatthānam, samādhi paññāya ti yāva vimutti-nānadassanā yojetabbam.

Ayam padatthāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānam chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇo chandādinam manasā ekalakḥhanatā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādinam manasā ekalakḥhanatā.

Manasā ce pasannenā ti yathā manassa pasādasamānāgamo tam samutthānānam kāyavacikammānam anavajjabhāvalakkhaṇam, evam cittassa sati-ādisamānāgamo pi nesam anavajjabhāvalakkhaṇam yonisomanasikārasamutthānabhāvena ekalakḥhanatā.

Sukham anveti ti sukhānugamanavacanena sukhassa pacceyabhūtanam manāpiyarūpādinam anugamo vutto hoti. Tesam pi kamma-paccayatāya ekalakḥhanatā ti.

Ayam lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādin.

Mano ti ādinam padānam nibbācanam niruttam.

Tam padatthaniddesavaseṇa veditabbam, padattho ca vuttanayena suvīñṇeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbānti ti ayam ettha Bhagavato adhippāyo.

Paññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānam. Chādvarādhipatirāja-cittānuparivattino dhammā. Cittaṃ eka-dhammassa sabbe 'va vasam anvagū ti evam-ādisamānāyanena imassā desanāya samsandhanā desanānusandhi. Padānusandhaya pana suvīñṇeyyā 'vā ti.

Ayam catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.



Tattha yāni tīpi kusalamūlāni, tāni atthannam sammattānam hetu. Ye sammattā, ayaṃ atthaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā parimānippamā avijjā bhavataphā, ayaṃ samudayo, yattha tesāṃ paṇānam, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato nam sukham anveti ti.

Na yidaṃ yathārutavasena gaheṭabbhaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāpātipatimhi micchādīṭhike micchāpaṭipanno sakam cittaṃ pasādeti, pasannena ca cittena abhūtagaṇābhūttavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato nam sukham anveti dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padam anveti. Itthi\* idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṃ ce vacikammaṃ kīyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ pañāyaṃ pasādo dātthabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā padutthena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupatipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manovīñṣāṇaṃ manovīñṣāpādhātū ti pariyāyavacanāṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanāṃ.

Dhammā attābhāvā\* ti pariyāyavacanāṃ.

Setthaṃ puttānaṃ pavaraṇa ti pariyāyavacanāṃ.

\* it\*

\* attābhāva.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātāṃ vedayītan ti pariyāyavacanam.

Anveti anugacchati anubandhati ti pariyāyavacanam.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbasaṅgamā ti.

Ayaṃ manaso kiocapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammāpathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti saha-jātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukhāṃ anveti ti kammassa phalānubandhapaññatti, kaṭassa avināsapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo oṭaraṇo-hārasampāto?

Mano ti viññāpakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacchivinnattiyo, tāsāṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayaṃ khandheli oṭaraṇā.

Mano ti abhiśaṅkhāraviññānaṃ ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārāpaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena oṭaraṇā ti.

Ayaṃ oṭaraṇo-hārasampāto.

13. Tattha katamo soddhano-hārasampāto?

Mano ti ārambho<sup>1</sup> neva pada-suddhiṃ na ārambhasuddhi<sup>2</sup>.

Manopubbasaṅgamā ti pada-suddhiṃ, na ārambhasuddhi<sup>2</sup>.

Tathā dhammā ti yāva sukhaṃ ti pada-suddhiṃ, na ārambhasuddhi<sup>2</sup>.

<sup>1</sup> ārambho.

<sup>2</sup> ārambha<sup>o</sup>.

Sukham anvetti ti pana padasuddhi c'eva ārambhasuddhi<sup>\*</sup> cā ti.

Ayam soddhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattam.

Manasā ce pasannena ti vemattatā.

Tathā manasā ce pasannena ti ekattam.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannena ti ekattatā.

So pasādo duvidho: ajjhataṇ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavaḥetubhūto pi vajjibhūhetubhūto vā ti ayam vemattatā.

Tayidaṃ suttaṃ dvēhi akārehi adhiṭṭhātābham: hetuna ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalavinnāṇam. Tassa āṇasampayuttassa alobho adoso amoḥo ti tayo sampayuttā hetū, āṇavippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavannaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādinam iṭṭhāranamādayo.

Tathā phasso viññāpassa vedanādayo pasādassa saddheyavattthukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti paññacittam. Tam tividham: dānamayaṃ, silamayaṃ, bhāvanāmayam ti.

Tattha dānamayassa alobho padaṭṭhānam, silamayassa

<sup>\*</sup> ārabha<sup>\*</sup>

adoso padatthānam, bhāvanāmayassa amoho padatthānam.  
Sabbesaṃ abhippasādo padatthānam.

*Saddhūjāto upasāṅkamati upasāṅkamanto payirupāsati ti  
suttam vitthāretabbam.*

Kusalacittam sukhassa itthavipākassa padatthānam, yo-  
nisomanasikāro kusalassa cittassa padatthānam, yoniso hi  
manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhā-  
veti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammā-  
naṃ anuppādāya chaṇḍaṃ janeti, uppannānaṃ kusalānaṃ  
dhammānaṃ | pa | padahati. Tass' evaṃ catūsu samma-  
ppadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo  
atthāṅgiko maggo bhāvanāpāripūrim gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pāhānā ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

*Dadato puññaṃ pavaddhati samyamato veram na ciyati  
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti*  
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaddhati ti dānamayaṃ puñña-  
kriyavatthu vuttaṃ. Samyamato veram na ciyati ti sila-  
mayapuñnakriyavatthu vuttaṃ. Kusalo ca jahāti pāpakaṃ  
ti lobhassa ca dosassa ca mōhassa ca pāhānāya. Tena  
bhāvanāmayam puñnakriyavatthu vuttaṃ. Rāgadosamo-  
hakkhayā sa nibbuto ti anupādā-parimibhānam aha.

Dadato puññaṃ pavaddhati ti alobho kusalamūlaṃ.  
Samyamato veram na ciyati ti adoso kusalamūlaṃ. Kusalo  
ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosa-  
mohakkhayā sa nibbuto ti tesam nissaraṇam vuttaṃ.

Dadato puññaṃ pavaddhati ti silakkhandhassa padatthā-  
nam. Samyamato veram na ciyati ti samādhiikkhandhassa  
padatthānam. Kusalo ca jahāti pāpakaṃ ti pañnakkhan-  
dhassa vimuttikkhandhassa padatthānam.

Dānena oḷārikānaṃ kilesānaṃ pāhānaṃ, silena majjhi-  
mānaṃ, puññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.



Dadato puññam | pa | jahāti pāpakan ti sekkhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na ciyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na ciyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekkhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na ciyati ti saggagāminipāṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekkhvimutti. Rāgadosamohakkhayā sa nibbuto asekkhvimutti vuttā.

Dadato | pa | na ciyati ti dānakatham, silakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhim samukkamaikam dhammadeśanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānaṃ ca vadati. Samyamato veram na ciyati ti pānātipātā veramaṇiyyā sattānam abhayadānam vadati. Evaṃ subbhāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasamyamena sile patitthito cittaṃ samyameti, tassa samatho pāripūrim gacchati. Eso samathe tthito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgadinam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dībhā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dībhā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na cīyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaranam, phalādimi pana yathāraham veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍhati\* ti iminā paṭhamena padena tividdham pi dānamayaṃ sīlamayaṃ bhāvanāmayaṃ puñña-kriyavatthū vuttam. Dasavidhassa pi deyyadhammassa paricceṣo vutto. Tathā chabbidhassa pi rūpādi-ārammanassa.

Samyamato veram na cīyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena ānāpāpado ānāpanirodho sabbo pi ariyo atthaṅgiko maggo sabbe pi bodhipakkhiya dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paripūreti macchariyappahānaṃ ca puññābhisandaṃ ca ti atthe sā yutti.

Sīlasamyame ṭhito ubhayam paripūreti upacārasamādhim appanāsamādhim ca ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikuroti maggam bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhipesu anupādisesāya nibbānadhātuya parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padatṭhanan ti.

Dadato puññam pavaḍḍhati ti cāgādhiṭṭhānassa pada-ṭṭhanam, samyamato veram na cīyati ti saccādhiṭṭhānassa padatṭhanam, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padatṭhanam, rāgadosamohakkhayā sa nibbuto ti upasamādhīṭṭhānassa padatṭhanan ti.

Ayam padatṭhāno-hārasampāto.

\* vaḍḍhati.

## 5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyam samānattatā ca dassitā ti veditabbā. Sangahavatthubbhāvena ekalakkhaṇattā. Samyamato ti etena khanti-mottā-avihiṃsā-anudda-  
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na ciyati ti etena hiri-ottappa-  
apicchatā-santutthi-ādayo dassitā. Verāvaḍḍhanena eka-  
lakkhaṇattā. Tatthā ahirikānottappādayo anajjhetabbabhā-  
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena  
sammāsāṅkappādayo dassitā. Maggaṅgaḍḍhibhāvena eka-  
lakkhaṇattā. Jābāti pāpakan ti etena parinābhisaṃmayā-  
dayo pi dassitā. Abhisamāyālakkaṇena ekalakkhaṇattā.  
Rāgadosamohakkhaya ti etena avasitthakilesādinam pi  
khaya dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayam lakkhaṇo.

## 6. Catubyūho ti.

Dadato ti gāthāyam Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti  
daliddiyaṃ paṇānāya. Ye averataṃ icchanti, te paṇa  
verāni pajahissanti. Ye kusaladhammehi chandikāma, te  
atthangikaṃ maggaṃ bhāvēssanti. Ye nibbāyitukāma, te  
rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbācanamidānasandhaya vattabbā ti.

Ayam catubyūho.

## 7. Avatto ti.

Yā ca adadato macchariyaṃ yā ca asamyamato veram  
yā ca akusalassa pāpassa appaṇānam, ayam paṭipakkha-  
niddesena samudayo. Tassa alōbhena ca adosena ca amo-  
hena ca dānādīhi paṇānam, imāni tvaṃ kusalamūlāni. Tesam  
paccayo attha sammattāni, ayam maggo. Yo rāgadosa-  
mohānam khayā, ayam nirodho ti.

Ayam avatto.

## 8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayaḥetu deti, rāgaḥetu deti, āmisakīṇ-  
cikkhaḥetu deti, na tassa puññaṃ vaddhati. Yā ca

daṇḍadānaṃ satthadānaṃ paraviheṭṭhanattham<sup>1</sup>, apuññaṃ assa pavaddhati. Yaṃ pana kusaleṇa cittaṇa anukampanto vā apacāyamaṇo vā annaṃ deti pānaṃ vattham yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasaṭhaṃ padipeyyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhaṣṣyo nissaraṇasaṃhī dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kiṃ kīraṇaṃ?

Yaṃ asaṃmatto. Bhayūparato dīṭṭhadhammikassa bhāyati 'mā maṃ rājāno gaheṭvā hattham vā chindeyyuṃ, jīvantaṃ pi sūle uttaseyyuṃ' ti. Tena saṃyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāpūtipātassa pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā saṃyamena veraṃ na ciyati. Samyamo nāma sīlaṃ. Taṃ catubbidham: cetanāsīlaṃ, cetasikaṃ sīlaṃ, samvaro sīlaṃ, avitikkamaṃ sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapakāhayaṃ sattatimsa bodhipakkhiyā dhammā vattaṃbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaddhati, adadato pi puññaṃ pavaddhati, na daṇamāyikaṃ.

Samyamato veraṃ na ciyati, asaṃyamato pi veraṃ na ciyati, dāneṇa paṭisaṅkhānābalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgaḍaṣaṃhakkhayaṃ sa nibbuto, tesam aparikkhayaṃ n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaddhati, pariccāgato kusalaṃ upa-  
ciyati, anumodato pi puññaṃ pavaddhati, cittapasādato pi  
veyyāvaccakriyāya pi, saṃyamato pi sīlasamvarato soracca-  
to<sup>2</sup>, veraṃ na ciyati, pāpaṃ na vaddhati, akusalaṃ na

<sup>1</sup> viheḍḍhanattham.

<sup>2</sup> sorajjato.



vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghājeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṇinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veramaṇa cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakaṃ ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgaḍosamohassa pahānapaññatti, alobhāḍosāmohassa bhāvanāpaññatti. Rāgaḍosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriypaññatti ti.

Ayaṃ paññatti.

12. Otarapaṇa ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādhiṃ indriyehi hoti ti.

Ayaṃ indriyehi otarapaṇa.

Samyamato veramaṇa cīyati ti samyamo nāma silakkhandho ti.

Ayaṃ khandhehi otarapaṇa.

Kusalo ca jahāti pāpakaṃ ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesam upāyabhūtaṃ tīhi vimokkhamukhānti ti.

Ayaṃ vimokkhamukhehi otarapaṇa.

Rāgaḍosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammayatanaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otarapaṇa ti.

Ayaṃ otarapaṇa.

13. Sōdhana ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi\*.

Rāgaḍosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sōdhana.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariceṇṇo dhammadānaṃ

\* ārabha\* throughout.

amisaḍaṇaṃ abhayaḍaṇaṃ añña ḍaṇāni vitthāretabbāni,  
ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasamvaro sati-  
samvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakaṇṭi ayaṃ ekattatā. Sakkaḍaditṭhiṃ  
pajahāti vicikicchāṃ pajahāti ti ādikā, ayaṃ vemattatā.

Rāgaḍosaṃohakkhayaṃ sa nibbuto ti ayaṃ ekattatā. Sa-  
upāḍisesa nibbānaḍhātu anupāḍisesā nibbānaḍhātu ti ayaṃ  
vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Ḍaṇassa pāmojjaṃ paccayo, alobho hetu. Samyamassa  
hirotṭappāḍayo paccayo, yonisoṃaṇasikāro aḍoso ca hetu.  
Pāpapaḍāṇassa saṃāḍhi yathābhūtaññāḍaṇaṇaṇ ca pac-  
cayo, tiṇso anupassaṇā hetu. Nibbutiyaṃ maggaṇaṃāḍitṭhi  
hetu, saṃmaṇasāṇikappāḍayo paccayo ti.

Ayaṃ parikkhāro.

16. Saṃāropano-hārasaṃpāto ti.

Ḍaḍato puññaṃ pavaḍḍhati ti ḍaṇaṃayaṃ puññaḍkriya-  
vatṭhu, taṃ siṇassa ḍaḍatṭhāṇaṃ. Saṃyamaṇo veraṃ na  
cīyati ti siṇaṃayaṃ puññaḍkriyaṇatṭhu, taṃ saṃāḍhiṇsa  
ḍaḍatṭhāṇaṃ. Siṇa hi jhāṇeṇa pī rāgaḍikileṇso na cīyati.  
Ye pi 'ssa tappaccayaṃ uppaḍḍeyyuṃ, āṇavaḍighaṇapaṇiḍāḍā,  
te pi 'ssa na honti.

Kusalo ca jahāti pāpakaṇṭi paḍāṇapaṇiḍṇāṇaṇ bhāva-  
ṇaṃayaṃ puññaḍkriyaṇatṭhu.

Rāgaḍosaṃohakkhayaṃ sa nibbuto ti rāgaṇsa pi khayaṃ  
ḍosaṇsaṇpi khayaṃ mohaṇsaṇpi khayaṃ.

Tatṭha rāgo ti yo rāgo sārāgo cetaso sārājjaṇā, lobho  
lubbhaṇā lubbhitattāṃ abhiḍḍhā, lobho akusaḍaṃulāṃ.  
Ḍoso ti ḍoso ḍussaṇā ḍussaṇatattāṃ byāpāḍo cetaso byā-  
pajjaṇā, ḍoso akusaḍaṃulāṃ. Moho ti yaṃ aññaṇaṃ  
aḍassaṇaṃ aṇaḍhiṇsaṃayo aṇaḍbodho appaṇivedho ḍummeḍ-  
jhaṃ bālyāṃ aṇaḍpaḍaṇṇāṇaṇ, moho akusaḍaṃulāṃ.

Iti imeṇaṃ rāgaḍiṇaṃ khayo niroḍho ḍaṇiṇisaḍḍago nibbuti  
nibbāyaṇā ḍaṇinibbāṇaṃ sa-upāḍisesā nibbānaḍhātu aṇu-  
pāḍisesā nibbānaḍhātu ti.

Ayaṃ saṃāropano-hārasaṃpāto.

## APPENDIX II.

### Index of technical Terms and rare Words\*.

[The numbers refer to the pages.]

Akanittthagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jāt. II, p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakariṭa, 45
Akāca (spotless)*, 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. tx, 1	Agatī*, 31, 43, 44, 83, 84, 117
Akissava*, 152	Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammamapatha* (10), 43, 96, 160	Aggi (3), 126
Akusalapariccāga, 50	Ankusa, 2, 4, 127
Akusalamūla* (3), 126	Angana*, 88
Akusalavitakka* (3), 18, 126	Acchariya abbhutadhamma*, (4), 119, 120, 121, 122, 124, 125
Akusalasañña* (3), 126	Ajaṇṇa (not frail), 55 cp. S. IV, p. 369
Akusalāpaparikkhā* or "lapanikkhā, see p. 276 n. 2. (3), 126	Ajjhārahati*, 173
Akkhara*, 4, 8, 9, 38	Ajjhārahati, 179
Akkhagavedhita* (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059, 1136

\* Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

\* Cf. J. P. T. S. 1891—93, p. 13.

\* Com. kissava vuccati pañña, nippaṇṇan ti attho.

\* — ajjhottharati (Com.).

<i>Ānāsthatta</i> , 22 cp. S. III. p. 37; It. p. 11	<i>Adhipateyyapaccayata</i> , 80
<i>Ānātāvindriya*</i> , 15, 54, 60, 191 cp. Dh. S. 553	<i>Adhippāya</i> , 3, 23, 32, 33, 34
<i>Ānāndriya*</i> , 15, 54, 60, 191 cp. Dh. S. 362, 505	<i>Adhimutti</i> , 28 cp. D. I, p. 2; Mil. p. 169
<i>Ātthamaka</i> (= sotapattimag- gaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; * Mhv. I, p. 159, 8 (502)	<i>Ānāgāna</i> , 87
<i>Ātthiti</i> (a + ṭhiti), 88	<i>Anajjhācāra</i> , 44
<i>Ātthidhacāri*</i> , 129	<i>Anānātānāssamitindriya*</i> , 15, 54, 60, 191 cp. Dh. S. 296
<i>Ātṭabhāvattṭhu*</i> , (4), 85	<i>Anattaniya</i> , 18
<i>Āttakilamatha</i> , 110	<i>Anattasañña*</i> , 28
<i>Āttānuta*</i> , 29, 80	<i>Anabhijjhalu</i> , 51 cp. M. I, p. 17; It. p. 90 (abhi*)
<i>Āttasañña*</i> , 27	<i>Anabhinandita</i> , 16
<i>Āttasamāpanidhāna</i> , 29, 50	<i>Anāgāmi*</i> , 189
<i>Āttba*</i> (sixfold), 5, 8, 9	<i>Anāgāmiphalaśacchikiriya</i> <i>paṭipanna</i> , 189
<i>Āttakusala</i> , 20, 33	<i>Anāvaraṇa(nāṇa)</i> , 99
<i>Āttapaṭisambhida</i> , 20	<i>Anāvaraṇaṇāpadassana</i> , 18 cp. Mil. p. 105
<i>Āttasandhi</i> , 38	<i>Anāṇila</i> , 28
<i>Ātthe-ñāṇa*</i> , 54	<i>Anāsava</i> , 31
<i>Ādinnādāna*</i> , 27	<i>Anāhāra</i> , 16
<i>Ādosa*</i> , 27	<i>Aniccasañña*</i> , 27
<i>Adhigama</i> (fivefold), 91 cp. Mil. p. 133; 362; 388	<i>Animitta*</i> , 25, 118, 119 cp. Dh. S. 506, 535; Mil. p. 333
<i>Adhiṭṭhāna</i> , 1, 2, 4, 107	<i>Animittavimutta</i> , 190
<i>Adhiṭṭhāna*</i> (4), 119, 120, 121, 122, 123, 124, 125	<i>Animittavimokkhamukha*</i> , 90, 119, 123, 124, 126 cp. Mil. p. 413
<i>Adhupaññāsikkhā</i> , 54, 191	<i>Aniyata*</i> , 49, 96 cp. Dh. S. 1030, 1414, 1595; K. V. p. 307sq.
<i>Adhipateyya</i> , 54	

\* The error of the *Andhakāś* (cp. K. V. A. p. 67sq.) is repelled by the words *Yaṃ imesu . . . idam saddhindriyam* (Nett. p. 19).

\* Com.: *Dhona vuccati cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paribhūjanapañña, taṃ atikkamitvā caranto atidhacāri nāma.*



- Aniyyanika, 92 cp. Dh. S. 584  
 Anissatcitta, 39, 40 cp. S. II.  
     p. 280; Mhv. I, p. 167, 11  
 Anittha\*, 166 cp. It. p. 28sq.  
 Anugiti, 2, 3, 10, 21, 175  
 Anuññata, 161, 184, 185, 186,  
     187, 192  
 Anuññata, 193  
 Anumaya, 69 cp. Dh. S. 1059;  
     Mil. p. 44; 122; 165  
 Anupasagga, 55  
 Anuparivatti, 16, 17  
 Anupassita, 28  
 Anupādāna, 31  
 Anupādisesa\*, 109. See Nib-  
     bādhātu.  
 Anupubbi, 1  
 Anuppāde-ñāna\*, 15, 54, 59,  
     127, 191  
 Anubandha, 38  
 Anubhavana, 28 cp. Mil. p. 60  
 Anusandhi (complete cessa-  
     tion), 14  
 Anusandhivacana, 21  
 Anusaya, 13, 14, 18, 79, 80  
     cp. Mil. p. 361  
 Anuseti, 32 cp. S. III, p. 35  
 Anekadhātu - nānadhātu - ñā-  
     na\*, 97  
 Anekadhātu-loka\*, 97  
 Anottappa\*, 39, 126  
 Anodhiso, 94 sqq.  
 Antarāparinibbāyi\*, 190 cp.  
     A. IV, p. 380  
 Anvaye-ñāna\*, 54, 127, 191  
 Anvayika, 111  
 Apacayagāmi, 87 cp. Dh. S.  
     277 & apacaya = nibbāna,  
     cp. K. V. p. 156  
 Apatthita, 16  
 Aparāpariyavedaniya, 37, 99  
     cp. K. V. p. 611sq.; Mil. p. 108  
 Apariññata, 79, 80  
 Apare pariyāye, 37  
 Apalokita, 55 cp. S. IV, p. 370  
 Apāyakusala, 20  
 Apilāpana (repetition), 15, 28,  
     54 cp. Mil. 37; Dh. S. 14.  
     23, 290, 1349 (apilāpanatā)  
 Apūññapatipadā, 96  
 Appakāsana, 11  
 Appatisandhika, 16  
 Appatthata, 17, 18 cp. P. V. A.  
     p. 280  
 Appatthatapatimokkhata, 50  
 Appanibhaviṇṇatta, 190  
 Appanibhaviṇṇamukha\*,  
     90, 118, 119, 123, 124, 126  
     cp. Dh. S. 508; Mil. p. 333; 413  
 Appamāṇa\* (4) 119, 120, 124  
     cp. Dh. S. 183  
 Abyākata, 191  
 Abyāpajja, 27  
 Abyāpāda\*, 106, 107  
 Abyāpādadhātu\*, 97  
 Abhiḍḍijjhati, 18  
 Abhiḍḍappā (strong desire), 12  
     cp. Dh. S. 1059, 1136

\* Com.: Itihāsa ti evam na itikirāyapavattim attapacca-  
 kkan ti artho. Cp. J. P. T. S. 1886, p. 111.

\* N'atthi etissā pamāṇa ti appamāṇa (Com.).

Abhijjha*, 13	Ariyasacca* (4), 19, 22
Abhinna*, 19, 20	Ariya*, 113
Abhitunna (struck), 110. cp. S. II, p. 20; Jat. I, p. 407	Arupadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61*, 98	Avakaddhetti, 4
Abhiniropeti (to inculcate), 33	Avatarati, 22
cp. Dh. S. 7. 21. 298 (*panā)	Avikkhepana, 54
Abhinivesa, 28 cp. Dh. S. 381.	Avijja*, 27, 28, 75, 79, 80, 126
1003. 1099	Avijjadhātu*, 97
Abhinuhāra, 26 cp. Mil. p. 216	Avijjāpahāna, 121, 123
Abhipatthiyana, 28	Avitatha, 4
Abhilambati, 179	Avipakka, 98
Abhilepana (pollution), 11	Aviparitasāṇṇa* (3), 126
Abhisamkhāra, 99	Avippatipādana (incapacity of speaking confusedly), 27
Abhisāṅga*, 110, 112. cp. Jat. V, p. 6, 8	Avippatisāra, 29, 67
Abhisaddahati. 11. cp. Mil. p. 258	Avissajjaniya, 161, 176, 177, 178, 191
Abhisamaya, 20. cp. S. B. E. XXXVI, p. 245, n. 1	Avihimsa*, 106, 107
Amama <sup>1</sup> , 141	Avihimsādhātu*, 97
Amoha*, 27	Avūpaccheda, 79
Ayoni, 39	Aveccapaśāda*, 28, 50
Ayonisomanasikāra*, 28, 39, 127	Asamkhata*, 14, 20, 55, 127, 188, 191
Arana* (refuge), 55, 176	Asamkhārāparinibbāyi*, 190 cp. A. IV, p. 380
Arahatta*, 15, 82	Asamatta, 99
Arahā, 20	Asamanupassanā, 27
	Asamugghāta, 79, 80

\* In spite of all MSS. spelling here 'dā, we have to correct it into 'dhā (from abhi + nīh + vyadh), cp. p. 232. See also Vin. III, p. 489q.

<sup>1</sup> — āsaṅga (Com.).

<sup>2</sup> — apariggaha (Com.).

\* S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

- Asampativedha, 27, 79, 80  
 Asādhāraṇa\*, 49, 50  
 Asāradāha (skr. a + samrab-  
 dha), 88 cp. Vin. III, p. 4;  
 A. II, p. 14  
 Asubha\*, 24, 27  
 Asubhasaṇṇa\*, 27  
 Asekha, 155, 156, 157, 158  
 Asekhabhūgiya, 21, 128, 149,  
 150, 151, 152, 154, 155, 156,  
 157, 158, 161, 189, 190, 191,  
 192  
 Assadulhiya, 40  
 Assāda\*, 27, 28  
 Assāsapassāsa, 16  
 Assiri\*, 62  
 Ahaṃkāra, 127  
 Ahirika\*, 39, 126  
  
 Ākara\* (gram.), 4, 8, 9, 38  
 Ākara (not gram.), 73, 74  
 Ākāśanañcāyatana\*, 26, 39  
 Ākāśanāyatana\*, 26, 39  
 Āgaḷha, 77, 95 cp. A. I, p.  
 295 sq.  
 Āghatavattita\* (9), 23  
 Āneṇja, 87, 99 cp. S. II, p. 82  
 Āpodhiṭṭa\*, 74  
 Āyakasala, 20  
 Āyatana\*, 64, 65, 66, 68;  
 (6), 13, 28, 30, 69, 80; (12),  
 57, 82; (10 rūpmi), 69  
 Āraṇṇa, 145  
 Ārambha (object), 70, 71, 72,  
 107  
 Ārammaṇa\* (6), 191  
 Ārammaṇapaccayata, 80  
 Ālayasamugghāta (the rooting  
 out of feigning), 121, 123  
 Ālokapharāṇa, 89; \*vāta, 89  
 Āvatta, 1, 2, 3, 81, 105  
 Āvattana, 113 cp. Mil. p. 251  
 Āvārayati (to bar), 99  
 Āvinchati (ā + vinchati, skr.  
 vicchay, to incline to), 13  
 cp. S. IV, p. 199  
 Āsatti, 12, 128 cp. S. I, p. 212  
 Āsava\* (4), 31, 114, 115, 116,  
 118, 119, 124  
 Āsavati, 116  
 Āsatikā, 59  
 Āsisanā, 53 cp. Dh. S. 1059,  
 1136  
 Āhaccavacana, 21 cp. Mil.  
 p. 148 (ahaccapada); S.B.E.  
 XXXV, p. 209, n. 1  
 Āhatanā, 59  
 Āhāra\*, 31, 114, 124  
  
 Iccā, 18, 23, 24  
 Iccāvacara, 27  
 Injana\*, 88  
 Itthānīttānubhavana, 28  
 Ito bahiddhā\*, 93, 110

\* — aṇenika (Com.).

\* — alakkhika (Com.).

\* — āraṇṇika (Com.).

\* — phandana (Com.).

- Idam - saccābhiniवेशा\*, 115,  
116, 117, 118, 119  
Iddhippāda\* (4), 16, 31, 83  
Iddhima, 23  
Iddhivisaaya, 23  
Indriya\* (2), 65, 66, 68, 70;  
(3), 100, 101; (4), 19, 31, 83,  
88; (5), 31, 64; (10), 57, 69, 83  
Indriya (sotāpannassa), 18  
Indriya (lokuttara), 162  
Indriyaparopariyatti-vematta-  
tā-hāṇa\*, 101  
Indriyabhūmi, 192  
Indriyavavattāna, 28  
Indriyasamvara, 27, 121, 122,  
123  
  
Ukkanṭha, 88  
Ugghatitāṇṇa, 7, 8, 9, 125  
cp. A. II, p. 135  
Ugghatana, 9  
Ugghatīyati (denom.), 9  
Ugghateti (to open, reveal), 9  
Ugghātaniḡghāta, 110  
Uccheda, 95, 112, 160  
Ucchedadittī\*, 40, 127  
Ucchedavāda\*, 111  
Ucchedavādi, 111  
Uttamaṅga (m.), 56  
Uttarika, 50  
Uttanikamma, 5, 8, 9, 38  
Udatta\*, 7, 118, 123  
Udana (m.), 174  
Uddhambhāgiya\*, 14, 49, 50  
Uddhamsota\*, 190 cp. A. IV,  
p. 380  
Upakkilesa, 86, 87, 88, 94,  
114, 115, 117, 118  
Upagamana, 27  
Upacaya, 113  
Upatthaddha, (skr. upa +  
stambha), 117 cp. Vin. III,  
p. 37; Mil. p. 110  
Upadhi\*, 29  
Upanayana, 63  
Upanikkhipati, 21, 22  
Upanissaya, 80  
Upapajavedaniya, 37, 99 cp.  
K.V. p. 611sq.  
Upaparikkha, 8, 42  
Uparima, 88  
Upasampada (kusalassa), 44  
Upahaccaparimibbaya\*, 190 cp.  
A. IV, p. 380  
Upativattati, 49  
Upādāna\*, 28, 31, 41, 42, 47, 48;  
(4), 114, 115, 116, 117, 118, 124  
Upāyakusala, 20  
Upāyasa\*, 29  
Upekkha\*, 25, 121, 122  
Upekkhādāna\*, 97  
Uppādavaya\*, 28, 41  
Upeti\*, 66  
Upēcca\*, 131  
Ubbhatobhāgavimutta\*, 190  
Ummujjanimujja, 110  
Ussāhana, 8  
Ussakka\*, 29

\* = ulārapaṇṇa (Com.).

\* = ganhāti (Com.).

† = sañcicca, buddhipubbena (Com.).



Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117, 160, 161, 178, 180, 181, 182, 183, 191
Ekattatā, 4, 72, 73, 75, 76, 77, 78, 107, 108	Kammāsāmadāna* (4), 98
Ekabji*, 189 cp. A. V, p. 380	Karuṇā*, 25, 121, 122, 124
Ekodibhava*, 89	Kālī*, 132
Esikā, 56	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, asseveration), 15, 19, 28 cp. Dh. S. 13 & Mil. p. 150; 310 (okappeti)	Kasiṇāyatana* (10), 89, 112
Okāra, 42	Kāmaguṇa* (5), 28, 81
Ogha* (4), 31, 114, 115, 116, 117, 118, 119, 124	Kāmadhatu*, 97
Otarāṇa, 1, 2, 4, 107	Kamarāga*, 28
Otāreti, 21, 22	Kāmasukhallikānuyoga, 110
Ottappa*, 39	Kāya*, 77, 83, 123
Odāhana, 29	Kāyagandha, 115, 116, 117, 118, 119
Odhisso, 12	Kāyasakkhi, 190
Opavayha*, 136	Kāyasamgaha, 91
Opapaccayika, 28	Kāyasampilāna, 29
Oramattika, 62	Kāyānupassitā, 123
Orambhāgiya*, 14	Kilesa*, 113, 116, 117, 191
Oliyati, 174	Kilesapūja (tenfold), 113
Ovāda (threefold), 91, 92	Kilesabhūmi, 2, 192; (4), 161
	Kilesavinaya, 23
	Kijjanā, 18
	Kukkuravatika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
Katasi*, 174 cp. S. II, p. 178	Kusalāmūla* (3), 126
Katakicca, 20	Kusalāmūlaropana, 50
Kappiyānuloma, 192	Kusalavitakka*, 126
Kabalikāra-ahara*, 114, 115, 117, 118	Kusalavimamsā, 50
	Kusalasāma* (3), 126

\* = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

\* = sivathika (Com.).

\* = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126	Catubyūha*, 1, 2, 3, 105
Kerala, 10	Citta*, 16, 18, 54, 84, 123
Kolampkola*, 189 cp. A. IV, p. 381	Cittapasāda, 191
Kosajja*, 127	Cittavikkhepa, 27 cp. S. I, p. 126
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	Cittasamgaha, 91
°dha arūpino (4), 41	Cittasamādhi, 16
Khama, 77	Cittasampijāna, 29
Khaye-ñāṇa*, 15, 54, 59, 127, 191 cp. K. V. p. 230 sqq.	Cittānupassitā, 123
Khippābhiniṇṇa*, 7, 24, 50, 77, 112, 113, 123, 124, 125	Cittēkaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā)
Gata*, 2	Cintāmayi (pañña), 8, 50, 60
Gandha (tie, bond), 31, 54; (4), 114, 124	Cetanākamma*, 43, 113, 160
Gandha*, 116	Cetanācetasikakamma*, 96
Garaha*, 184	Cetasikakamma*, 43, 113, 160
Garuṭṭhaniya, 8	Cetopharāna, 89
Gahapa, 27	°patā, 89
Gārayha, 52	Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Gedha, 18 cp. S. I, p. 73	Chandasamādhi, 15, 16
Gehasita, 53	Jāta (3), 126
Gomaya, 23	Jappā, 12 cp. S. I, p. 123
Govatika, 99	Jarā*, 29
Cakkha, 191	Jāti*, 29
Cakkhurūpaviññāpasannipāta, 28	Jivitiindriya*, 29 cp. Dh. S. 19 &
Catukkamagga, 113	Jotana, 63
	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

\* — āta (Com.).

° — gārayha (Com.).

\* — siddha (Com.).

Jhāyi, 77, 161	Tipukkhalā* (skr. tripuskala),
Jhīvā* (skr. jya, jināti), 145	2, 4, 127 cp. Mhv. II. p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuskara)
161, 165, 166, 167, 168, 191;	Tibbagārava, 112
(different species of ā*), 108	Tirāṇā, 54, 82, 191
Ñāpadassana*, 17, 18, 28	Tulāṇā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167,	Tojodhātu*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
Thānāthana-āṇva*, 94 cp. K.V.	K.V. p. 605
p. 231 sqq.	Thava, 161, 188, 189, 192
Thitibhāgiya, 77	Thalaka†, 79
Taṇhā*, 23, 24, 27, 28, 39, 53, 69,	Thina*, 86, 108
72, 126; (2), 87; (3), 160;	Thusa, 23
(36), 37, 38, 95, 160	
Tanācarita, 7, 109, 110, 111,	Dandhabhinna, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Tanāhānissaya, 65	A. II. p. 149 etc.
Tanāhānusaya, 42, 43	Dama, 77
Tanāhapakkha, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Tanāhāvipallāsa, 86	Dassanabala*, 38
Tanāhāvodaṇabhāgiya, 128, 160	Dassanapariṇā, 19
Tanāhāsaṃkilesabhāgiya, 128,	Dassanabhāgiya, 189, 192
160	Dassanabhāvana, 191
Tatra-tatrabhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedaniya, 37, 99
Tattha-tattha-gaṇḍinipatipa-	cp. K.V. p. 611 sq.
da, 96, 97	Diṭṭhappatta (diṭṭhi*), 190
Tapa, 121, 122, 123	Diṭṭhigata (62), 96, 112, 160
Tiṭṭhānūta*, 29, 80 cp. M. I,	Diṭṭhicarita, 7, 109, 110, 111,
p. 223; A. V. p. 349	112, 113, 114, 115, 118, 122

\* — vadhivā (Com.). The spelling jhivā is likely to have been adopted to avoid confusion between jivā 'having conquered' and jivā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

† — tili pakkhala, i. e. sobhana (Com.).

‡ — dīpukapallika (Com.).

- Dīṭṭhinissaya, 65  
 Dīṭṭhipakkha, 53, 88, 160  
 Dīṭṭhimāna, 37  
 Dīṭṭhivipallāsa, 86  
 Dīṭṭhivodānabhāgiya, 128, 160  
 Dīṭṭhisamkilesabhāgiya, 128, 160  
 Dibbacakkhu\*, 102, 103  
 Disā (4), 117, 121, 122  
 Disālocana, 2, 4, 124  
 Dukkha\*, 12, 29, 41, 42, 47, 72  
 Dukkhaṭṭa (3), 12, 126  
 Dukkhanirodha\*, 72  
 Dukkhadhātū\*, 97  
 Dukkhanirodhagāminipāṭipadā\*, 73  
 Dukkhaveḍḍā\*, 67  
 Dukkhasaññā\*, 27  
 Dukkhasamudaya\*, 72  
 Dukkha patipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.  
 Duggati (twofold), 45  
 Duccaritarodānabhāgiya, 128, 160  
 Duccaritasamkilesabhāgiya, 128, 160  
 Dunnaya, 21  
 Dunnikkhatta, 21  
 Dumaṅku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70  
 Devā, 23  
 Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41  
 Desanāsandhi, 38  
 Domanassa\*, 12, 29; (12), 53  
 Domanassadhātū\*, 97  
 Dovacassa, 40, 127  
 Dosa\*, 13  
 Dosacarita, 24, 90, 118, 122, 190  
 Dosamukha, 190  
 Dhamma\*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161  
 Dhammakusala, 20, 33  
 Dhammacakka, 8, 60  
 Dhammāṭṭa\*, 21, 22, 59 cp. Mil. p. 179  
 Dhammadesanā, 8, 10, 38, 125  
 Dhammadhātū\*, 64, 65, 68, 70 cp. Dh. S. 58, 67, 147, 397, 560, 572  
 Dhammapatisambhida, 20, 61  
 Dhammapada\* (4), 170  
 Dhammavicayasambojjhaṅga, 191  
 Dhammasaññā\*, 28  
 Dhammasavakkhātata, 50, 175  
 Dhammādhūtthāna, 161, 165, 191  
 Dhammānupassitā, 123  
 Dhammānusari, 112, 189  
 Dhammāyatana\*, 68 cp. Dh. S. 58, 66, 147, 397, 572, 594  
 Dhamme-ñāṇa\*, 54, 82, 127, 191  
 Dhātū\*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69  
 Dhūpāyana (steaming, but used metaphorically), 24

\* — dhammakotṭhāsāni (Com.).



Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb <sup>o</sup> , 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasēcana, 116, 117 cp.	sa-upādisesā nibb <sup>o</sup> , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (mamsūpa <sup>a</sup> )	Nibbīdā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), <sup>a</sup> 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamutthāna, 109	Jāt. II, p. 9, 25
Nānādhatu-loka, 97	Nibbedhabhagiya, 21, 48, 49,
Nānādhimuttikā-ānā <sup>a</sup> , 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya <sup>a</sup> , 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusari, 25
Nāmarūpa <sup>a</sup> , 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika <sup>a</sup> , 29, 31, 52, 63,
Niccasañña <sup>a</sup> , 27	83, 92
Nijjigga, 51	Niravasesa (inclusive), 14, 15
Nijjhama, 77, 95	cp. Mil. p. 91; 182
Nittagghata, 38	Nirutti <sup>a</sup> , 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha <sup>a</sup> , 14, 16, 17, 29, 73
subdiv. of byanjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nivāpapaṭṭha <sup>a</sup> , 129
Nindiya <sup>a</sup> , 152	Nissaya, 7, 65
Nippatti, 54	Nissitacitta <sup>a</sup> , 39, 40
Nibbatti, 28, 79, 80	Nittatiha, 21
Nibbānagāmi, 98	Nivaraṇa <sup>a</sup> , 11, 13; (5), 94
Nibbānadhātu <sup>a</sup> , 38, 40, 97, 109	Nekkhamma <sup>a</sup> , 53, 87, 106, 107

<sup>a</sup> nindaniya (Com.).

<sup>a</sup> — nibbijjhana (nibbijjana, MS.), padālana, vel. lobhā-khaṇḍhādānam (Com.).

<sup>a</sup> Com.: Kuṇḍakādinaṃ sukaraḥḥattena puṭṭho gharasakaro hi balakalato puṭṭhaya posiyamāno thūlasarirakale gehato bahi nikkhamitum alabhanto hetṭhā mañcādisu samparivattitvā samparivattitvā assasanto sayate 'va.

<sup>a</sup> This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhamma throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta ( <i>for nettā, skr. netar</i> ), 150	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 <sup>1</sup> , 27 <sup>1</sup> , 125	Paṭikkhiṭṭa, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭiṇissarati, 113
Nevasaññānasaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisiḷa, 191	Paṭipada* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsaṇā, 5, 8, 9, 38	Paṭipamaka, 50
Pakkula*, 150	Paṭipassaddhi*, 89
Paccattasamutthita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisampharaṇa, 27, 41
Paccavekkhaṇānimitta, 85	Paṭisamphānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9
Paccupatthāna, 28	Paṭisandhi, 79, 80
Pacceka-buddha, 190	Paṭhaviddhātū*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthana, 18, 27
Pajāṇanā, 28, 54 cp. Dh. S. 16, 20, 555	Pada*, 2, 4, 8, 9, 38, 192
Pāṇcendriya*, 15, 28, 47, 54	Padatthāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pāṇcupādānakkhandha*, 15, 28	Padabyañjana, 21
Pāññakkhandha*, 70, 90, 91, 128	Padasamhitā, 33
Pañnatti (paṇuatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Pañña*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	Papañjati ( <i>skr. pra + mṛj</i> ), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

<sup>1</sup> = neyya; the Cy. on p. 19 (neyyassa parināḥa) says: — rūpārūpapariggahanavasena neyyam.

<sup>2</sup> Com.: tāya kutam akkulam pakkulakaraṇaṇ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 seqq.

<sup>3</sup> = niyyāti. vimuccati (Com.).

<i>Pumuti</i> <sup>1</sup> , 131	<i>Pahāna</i> , 15, 16, 17, 19, 24, 25, 192
<i>Parato ghosa</i> , 8, 50	<i>Pāpatipāta</i> <sup>2</sup> , 27
<i>Paramparahetu</i> , 79	<i>Pātubhavana</i> , 29
<i>Paramparahetutā</i> , 79	<i>Pamuḍḍa</i> <sup>3</sup> , 29
<i>Paravacana</i> , 161, 172, 173, 174, 175, 191	<i>Paramitā</i> , 87
<i>Parikkhā</i> , 3, 4, 126 <sup>4</sup>	<i>Pasamsa</i> <sup>5</sup> , 52
<i>Parikkhāra</i> , 1, 2, 4, 108	<i>Piyarūpa</i> <sup>6</sup> , 27
<i>Pariggāhaka</i> <sup>7</sup> , 79	<i>Pihāyana</i> , 18
<i>Parijānana</i> , 20, 27	<i>Pitānūta</i> , 29, 80 cp. M. I, p. 223 sq.; A. V, p. 349
<i>Parimā</i> , 19, 20, 31	<i>Pitī</i> <sup>8</sup> , 29
<i>Parideva</i> , 29	<i>Pitipharana</i> , 89
<i>Paripāliyatī</i> , 165	<i>Pitipharanātā</i> , 89
<i>Paribrahma</i> , 79	<i>Pitimanatā</i> , 69
<i>Pariyutthāna</i> , 13, 14, 18, 37, 38, 79, 80	<i>Puggala</i> (26), 189, 190; (19), 190; (5), 191
<i>Pariyutthāniya</i> , 18	<i>Pucchā</i> , 18
<i>Pariyettī</i> , 1, 5	<i>Pujja</i> <sup>9</sup> , 52, 56
<i>Pariyodapana</i> , 44	<i>Puñnakiriyavattī</i> , 50, 128
<i>Pariyodapeti</i> , 44	<i>Puñnapatipada</i> , 96
<i>Parivattana</i> , 1, 2, 3, 106	<i>Puñnapāpasamatikkamapati-pada</i> , 96
<i>Palibodha</i> , 80 cp. Mil. p. 388; Jat. II, p. 95, 26	<i>Puññabhāgiya</i> , 48
<i>Pavāla</i> , 14	<i>Punabbhava</i> <sup>10</sup> , 28, 79, 80
<i>Pavicaya</i> , 3, 87	<i>Pubbāparānussandhi</i> , 3
<i>Pavicinati</i> , 21	<i>Pubbekatapūñnatā</i> , 29
<i>Pavicetabba</i> , 21	<i>Pubbenivāsānussati-sāra</i> <sup>11</sup> , 28, 103
<i>Pasāda</i> <sup>12</sup> , 28, 50	<i>Ponobhavika</i> , 72
<i>Passaddhi</i> <sup>13</sup> , 29, 66	

<sup>1</sup> — pamokkha (Com.).

<sup>2</sup> The reading of S. kusālaparikkhā seems to be preferable to the reading of B. B. kusālapaparikkhā which has been taken up into the text, and so we have to read both akusālaparikkhā and kusālaparikkhā instead of akusālapaparikkhā and kusālapaparikkā.

<sup>3</sup> — upathambhaka (Com.).

<sup>4</sup> — pasamsitabba (Com.).

<sup>5</sup> — pūjaniya.

- Phala\*, 50, 79, 80  
 Phalatākusala, 20  
 Phalabhaṅgiya, 48\*, 49  
 Phalasamāpatti, 50  
 Phassa\*, 15, 28  
 Phassa-āhāra\*, 114, 115, 117,  
 118 cp. Dh. S. 70, 126
- Bala\* (5), 31; (10), 92 seqq.  
 Bāliṅgi\*, 6  
 Buddha-ulāratā, 175  
 Buddhi, 121, 122, 123, 191  
 Bojha, 20  
 Bojhaṅga\* (7), 31, 94  
 Bodhaṅga, 31, 83  
 Bodhipakkhiya, 31, 83; (43),  
 112  
 Byañjana\* (sixfold), 4, 8, 9, 38  
 Byañjana (attire), 27  
 Byañjanasandhi, 38  
 Byāpada\*, 13  
 Byāpadadhātu\*, 97  
 Brahmacariya, 48
- Bhava\*, 28, 29  
 Bhavaṅga (2), 91 cp. Mil.  
 p. 299  
 Bhavarāga, 28 cp. Dh. S. 1120  
 Bhavissa (skr. bhaviṣya), 53  
 Bhavūpasama, 121, 123  
 Bhāvanā, 161, 170, 171, 192  
 Bhāvanāpariñā, 19
- Bhāvanābhāgiya, 189, 190, 191,  
 192  
 Bhāvanābala, 16, 38 cp. Dh.  
 S. 1354  
 Bhāvanābhūmi, 8, 14, 50  
 Bhāvanāmayi (pañña), 8, 50, 60  
 Bhūsa\*, 172  
 Bhūmi, 14, 25  
 Bhūri, 54, 191
- Magga\*, 29, 31, 52, 73, 89, 90  
 Maggavajjha, 23  
 Majjhima, 77  
 Maññanā, 24 cp. Dh. S. 1116,  
 1233  
 Mattaṇṇatā, 29, 80  
 Manasānupēkkhanā, 8  
 Manasikāra, 25, 28  
 Mano\*, 54  
 Manosañcetanāhāra\*, 114, 115,  
 117, 118 cp. Dh. S. 70, 126  
 Manda, 7, 118, 122  
 Mamāṅkāra, 127  
 Maraṇa\*, 29  
 Mahāpadesa (4), 21, 22  
 Mahābhūta (4), 73  
 Mana\* (2), 87  
 Manāpahāna, 121, 123  
 Micchatta (8), 44 cp. Dh. S.  
 381, 1063, 1099, 1234  
 Micchattaniyata, 49, 96, 99  
 cp. Dh. S. 1028, 1412  
 Middha, 86, 108

\* Phalaṇ ti pana sāmāññaphalaṇ (Com.).

\* — abhiḥbhavati (Com.).

† — bojjhitabha (Com.).

† — dālha (Com.).



Mudita*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mālapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Mettā*, 24, 25, 121, 122, 124	Lakkhana, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 <sup>1</sup> ; 217 <sup>1</sup>
Mohacarita, 24, 90, 190	Lata, 24, 141 cp. Dh. S. 1059, 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañānadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāya, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lalappa, 29
Yutti, 1, 2, 3, 103	Linatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
Yogi, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokadhamma (8), 162
Yoni, 40	Lokavattānūsāri, 113, 119
Yonisomanasikāra*, 8, 40, 50, 127	Lokavivattānūsāri, 113, 119
Rakkhana, 41	Lokādhitthāna, 11
Rajaniya, 18	Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Rapañjaha, 54	Lokuttara, 10, 54, 67, 77, 111, 161, 162, 163, 164, 189, 190, 191
Rattavāsī, 113	Lobha*, 13, 27
Rāgacarita, 24, 90, 117, 122, 190	Vaṭṭa, 113
Rāgamukha, 190	Vauna, 27
Rāsi (3), 96 cp. K.V. p. 611	Vatthū (10), 114
Rupa*, 15, 73	
Rūpakāya, 28, 41, 69, 77	

\* Samyuttanikāyavaralañcaka, the compound consonant *ñj* being often spelt *ñc*. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also *lañjēti*, Jāt. I, p. 452, 5.

Vanatha, 81, 82 cp. Dh. S. 1059, 1136	Vipaṇṇāyati, 9
Vāḍanuvāda, 52	Vipaṇṇāyati (denom.), 9
Vāṇivāṇa, 89	Vipatti* (3), 126
Vāṇa*, 153, 159, 160	Viparitasāhā* (3), 126
Vāṇabhāgiya, 4, 21, 48, 128, 133, 134, 137, 138, 139, 140, 141, 142, 143, 152, 153, 158, 159, 160, 161, 189, 190, 191, 192	Vipallāsa, 4, 27, 31, 85, 86, 115, 116, 117, 118; (4), 2, 113, 114, 117, 124
Vikkhambhanata, 15, 16	Vipallāsayati, 85
Vikkhita, 124	Vipallāsavatthā (4), 85
Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)	Vipassana*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
Vicikicchā, 11	Vipāka, 161, 180, 181, 182, 183, 191
Vicinati, 10, 25, 26	Vipākavemattatā-nāpa*, 99
Vicetabba, 22	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
Vijja*, 76, 191	Vibhajana, 5, 8, 9, 38
Vinnana*, 15, 16, 17, 27, 28, 79, 80, 116, 117	Vibhatti, 1, 2, 3, 105 cp. Mil. p. 102; 381
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\* = aparaddha, khalitapuggala (Com.).

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\* — vattati (Com.).

\* — vimociyamāna (Com.).

\* — atiseti (Com.).

\* — samantato pallavagahayena virajha (Com.).

\* — samsarita (Com.).

\* — sakyato, sakka (Com.).

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\* = pakkhipati, adhiṭṭhahati (Com.).

\* = anuparatasallekhaṇavutti (Com.).

\* = saṅkārāna (Com.).

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\* = acchiddacatupārisuddhisīlavutti (Com.).

\* Com.: Yathā puriso udakagahagena garabbhāram nāvam udakam bhi sīcitra laḥukāya nāvāya appakasiren\* eva pāragū bhavēyya pāram gaccheyya.

\* = gaha (Com.).

\* = gametabba, netabba (Com.).

\* = kusalākusalā vitivatti (Com.).

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